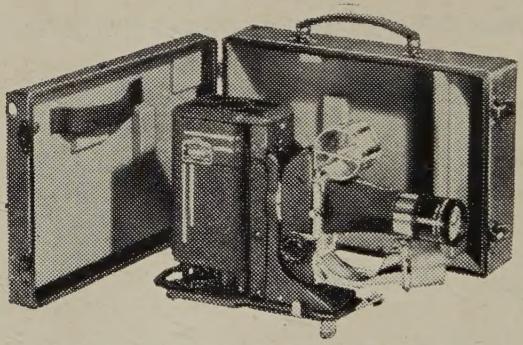
THE PRIEST

Vol. III FEBRUARY, 1947 No. 2

Currente Calamo 83
The Case for a National Shrine 91
A Thousand American Missioners a Year 94
Summary of Course to Seminarians On Microphonic Technique 98
The Priest's Faculty of Confirmation 102
Victims with Christ 107
Refresher on Extreme Unction 111
For the Instructor of Convert Classes 115
N. O. D. L. Notes 122
Code and Cult 125
Midweek Sermons for Lent 127
Sermons for 1947 132
London Comment 139
Book Reviews 142
Correspondence 148

Copyright, Our Sunday Visitor, Inc., Huntington, Indiana, 1947

100 S.V.E. Tri-Purpose Projectors
Ready
For Immediate Delivery



S.V.E. TRI-PURPOSE MODEL AAA
With Carrying Case and Rewind Take-up, $80.00
SENT ON TEN DAYS FREE TRIAL
Orders Filled As Received

PROJECTS:
Single Frame Slidefilms
Double Frame Slidefilms
2"x2" Kodachrome Slides
Your Own Candid Camera Positives

OUR CO-OP RENTAL SERVICE SUPPLIES
SINGLE FRAME SLIDEFILMS AND 2"x2" KODACHROMES

Send Order To

CO-OP PARISH ACTIVITIES SERVICE
Father Nell, Director
Effingham, Illinois

THE SECOND IN A SERIES OF TREATISES ON THE DOGMATIC THEOLOGY OF THE SACRAMENTS

DE BAPTISMO ET CONFIRMATIONE

by the Rev. Emmanuel Doronzo, O.M.I.

Professor of Dogmatic Theology, De Mazenod Scholasticate, San Antonio, Texas

A thorough, scholarly exposition of the sacraments of Baptism and Confirmation. Clearly and simply written with complete references and bibliography, the book is a worthy monument to Father Doronzo's nineteen years of teaching experience.

The volume is divided into two parts: Part I, De Baptismo: Introduction, institution, matter and form, effect and properties, subject and minister, ceremonies and sacramentals, kinds, etc. Part II, De Confirmatione: Existence, proximate and remote matter, form, effects, necessity, subject, minister, ceremonies, sacramentals, etc. Approximate price, **$5.00**

DE SACRAMENTIS IN GENERE

The first in this series of dogmatic treatises on the sacraments by Father Doronzo is a methodical and exhaustive presentation of the general doctrine of the sacraments that will be most useable for classroom purpose or for general reference. Truly an encyclopedic volume, it lifts the burden of voluminous research from both teachers and pupils of sacramental theology. **$5.50**

At your bookstore

THE BRUCE PUBLISHING CO.

1402 Montgomery Bldg. Milwaukee 1, Wis.

Hors d'ouvres

You gain two ways when you serve Sexton sea foods. You please your guests with their variety. You give them a new taste sensation because of their quality. When buying caviar, anchovies, tidbit herring in wine sauce, sardines, smoked salmon, tuna, lobster and shrimp, you can always depend on Sexton for the finest. Other Sexton delicacies for your hors d'oeuvres include pearl onions, chutney, truffles, pimientos, antipasto and pate de foie gras.

Sexton
Quality Foods

GOOD FOOD FOR
PLEASED GUESTS

JOHN SEXTON & CO. 1947

Currente Calamo

Like the Breviary

LONG thought on the subject has convinced us that our vocation to the priesthood first began to crystalize when someone gave us a St. Andrew Missal. We were in the tenth grade at the time, engrossed in Caesar and shocked at the brutal conciseness of the ablative absolute—which made the man's style hideous, as far as we were concerned.

Then came the Missal — the simple purity and clarity of the Latin throughout the Canon, with that helpful translation running down the parallel column. We began dabbling at the Latin of the Vulgate, represented in the Epistles and Gospels—and the intricacies of the Collects.

All the while, the mysteries of the liturgy were being unfolded in the explanatory text before each day's Mass. We pored over the lives of the saints, mornings, in our dimly-lit church—and learned to say the Benedicite and the Deus, qui tribus pueris for our thanksgiving. It practically seated us in the sanctuary and took our view out of the parish confines, beyond the diocese, and out into the whole Catholic world.

We thought of that the other day as we handed a St. Andrew Missal to one of our most faithful altar-boys. He wants to be a priest, and he's the kind that will stick at it—plain, punctual, almost dogged in his way, respectful, simple, and good—he seems to have what it takes.

These thoughts, and the heading, were suggested by the new

NOW! *reversible disposable*

Collars

in the most popular

Cleric Style

3 dozen for $2

72 wearings

Smart Starched Appearance

No laundry problems with these comfortable throw-away collars! Pressed cotton fibers—the same quality and durability of standard currency but many times heavier. Special process makes them wilt-proof, weather-proof, dirt-resistant. Packed flat, stay that way. Great for traveling. Front, 1⅝ in.; back, 1⅜ in. Simulated stitching.

Postage prepaid anywhere in U.S.A.
Sold only by mail! Use order blank

Westport Fibercraft Co.
Box 27, Westport, Conn.

I am enclosing check....or money order....
for ..... dollars. Please send me
☐ 3 doz. ☐ 6 doz. ☐ 9 doz. collars
in size checked.

14½ ☐ 15 ☐ 15½ ☐ 16 ☐ 16½ ☐

.....
Name, address (please print)

.....

.....

edition of the St. Andrew Missal. Like the Breviary, it's in four volumes. Our server won't get round-shouldered carrying it back and forth to daily Mass. Each volume is thin enough to slide into his coat pocket. The new edition can be had at prices from $3.50 all the way up to $12.00. E. M. Lohmann Co., of St. Paul, Minnesota, is the publisher.

Code and Cult

WITH this issue we are deepening our question-box to accommodate queries not only on moral and canon law, but also on architecture, music, and related subjects.

Hitherto, Dr. Lydon has been going it alone in San Francisco, handling all the questions that came his way—and very competently, too; but now he will have two vicarii co-operatores.

Raymond M. Marlier is a Pittsburgh layman, an architect of broad experience. He has so far done close to $21-million worth of building and he tells us he has $7-million worth on the boards right now. That includes churches, rectories, schools, convents, and various assignments at cleaning claptrap out of nineteenth-century churches and streamlining them in the slick style now current.

Educated at Duquesne Prep and Carnegie Tech in Pittsburgh, he has been going strong since 1922—and in that time he has certainly met with every type of problem a worried pastor could possibly have.

Inquirers can address him at the Empire Building in Pittsburgh, or

THE PRIEST **FEBRUARY, 1947** **VOL. 3, No. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $2.00 per year, $5.00 for three years. To seminarians in U. S. A., $1.00 per year. Canadian and Foreign, $3.00 per year, $7.50 for three years, in U. S. Funds. To seminarians in Canada and Foreign countries, $1.50 per year.

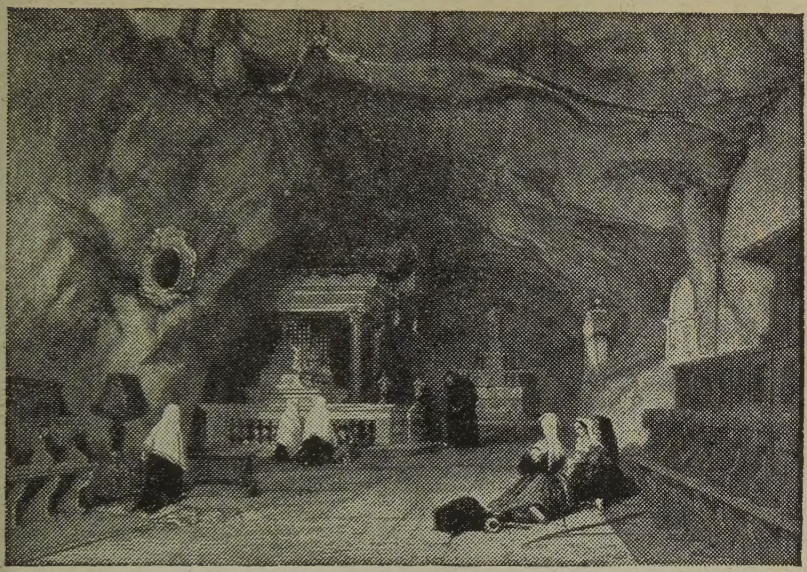
Business and Editorial Staff:

Most Rev. John F. Noll, D.D. — Publisher
F. A. Fink — Business Manager
Ralph Gibler — Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A. — Editors
Rt. Rev. W. L. Newton, M.A., S.S.D.
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Michael Andrew Chapman
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

Modern expressions of ageless faith



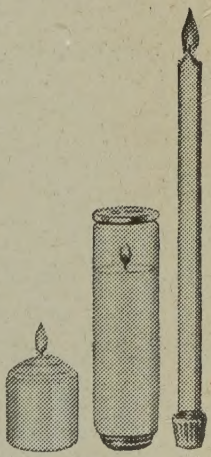
Shrine of Santa Rosalia, on Monte Pelegrino, Palermo, Sicily

Emery Candles

QUALITY SINCE 1840

Emery accepts the age-old responsibility of the candle-maker to produce sacramental candles which fit every religious requirement exactly. Modern precision controls have been introduced wherever needed to save time, reduce cost, and assure quality, yet never violate tradition. May we emphasize the wisdom of combining exactness in function with economy in buying—write for the name of the representative nearest you.

EMERY INDUSTRIES, INC.
CINCINNATI 2, OHIO



PALMS

FOR PALM SUNDAY

Large and dwarf palms, procured from the finest groves in Florida, shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA PALM COMPANY

P. O. DRAWER 690

Office: 123 Cordova Street

ST. AUGUSTINE, FLORIDA

WITH THE DIVINE RETREAT MASTER

Adapted by Most Rev. Edwin V. O'Hara from the French of Joseph Schrijvers, C.SS.R. Intimate and moving colloquies whose penetrating directness gives them a permanent value as priestly counsel. 164 pp., $1.50.

Dept. 4-866

ST. ANTHONY GUILD PRESS

Paterson 3, NEW JERSEY

they can reach him through either of the editors.

Fr. Ginder, the other "new assistant," who is a Fellow of the American Guild of Organists and composer of three Masses (McLaughlin & Reilly, G. Schermer, J. Fischer) will handle questions de re musica.

'Commonweal Influence'

THE **Commonweal** will be glad to hear that its influence reaches usque ad ultimos fines; yea, even to far distant Seattle and the University of Washington. Prominently displayed on one of its bulletin boards is a seven page mimeographed bibliography on race relations. Over a hundred and fifty articles are cited from several dozen periodicals. **Commonweal** gets fifteen citations, running a fair second to **The Christian Century** which leads with thirty-five. Incidentally, it is the only Catholic source utilized.

Lament for the Times

We can no longer understand this world of ours, wherein, for example, a professional slaughterer like the late Nazi, Franck, at a party in Warsaw can entertain his sycophant guests by playing Chopin with consummate skill—Chopin above all. We had half unconsciously absorbed that old dated fallacy that was current when we were in school about the correlation of the arts and the "finer things of life." Pardon the quotation marks; the phrase probably has no more meaning. Pardon also our miniature wave of despair. Cassiodorus probably felt the same way or Boethius in his cell when

Just Published!!

BREVILOQUIUM

By

ST. BONAVENTURE

Translated by

Erwin Esser Nemmers, A.M., Mus.M., LL.B.

$300

Among the most eminent theologians in the history of the Church is St. Bonaventure. He was a contemporary of St. Thomas Aquinas. In fact these two doctors of the Church died the same year. In response to many requests that he set forth his theological teaching in concise form, Bonaventure wrote the BREVILOQUIUM.

Anyone who studies this work or merely reads it cannot help being impressed by its orderly arrangement and preciseness and by the clear thinking that prevailed in that golden age of Scholasticism.

The scope of the BREVILOQUIUM appears from the headings of its seven parts, namely:

I. THE TRINITY OF GOD
II. THE CREATION OF THE WORLD
III. THE CORRUPTION OF SIN
IV. THE INCARNATION OF THE WORD
V. THE GRACE OF THE HOLY GHOST
VI. THE SACRAMENTAL REMEDY
VII. THE FINAL JUDGMENT

Previously Published:

MEDITATIONS ON THE LIFE OF CHRIST - - - - - $2.75
THE MIRROR OF THE BLESSED VIRGIN MARY - - - $2.00

B. Herder Book Company

15 AND 17 SOUTH BROADWAY ST. LOUIS 2, MO.

VERDIN RINGS
ANGELUS
Automatically!
IT'S CLOCK
CONTROLLED!
Rings three times daily at predetermined hours. It's absolutely dependable . . . hundreds now in use.
Ringing Bells the VERDIN Way saves time, money and steps. Cost is reasonable . . . your present bells can be used.
VERDIN
ELECTRIC BELL RINGERS
THE I. T. VERDIN MCH. CO.
548 DANDRIDGE ST. CINTI. 10, O.
TOWER CLOCKS
REPAIRED - MODERNIZED

their world went tumbling about their ears. Anyway we would like to see Belloc handle the theme in one of his wonderfully sharp and biting bits of verse.

Narberth Adds Johnstown

WE understand that the Johnstown Democrat has recently started featuring a weekly Narberth article—mainly through the apostolic stubbornness of Fr. Melvin Rupprecht, O.S.B., assistant at St. Joseph's Church there. Fr. Melvin got the editorial brushoff time and time again during the past year or so, but he kept at it.

Johnstown (Pa.) has two famous native sons: Bishop Boyle of Pittsburgh and Msgr. Matt Smith of Denver. It's the place, too, that was almost washed down the Conemaugh River when a dam burst there several decades ago.

The Democrat circulates about 35,000.

Distinguished Trio

THE only clergyman appointed to the newly formed Labor Committee of the National Association for the Advancement of Colored People is Fr. Francis Gilligan, Professor of Moral Theology at St. Paul's Seminary, St. Paul, Minnesota.

Other members include Mrs. Eleanor Roosevelt; Walter Reuther, UAW-CIO President; Willard S. Townsend, President of the United Transport Service, CIO; Frank Fenton, AFL Director of Organization; Boris Shiskin, AFL economist; Nelson Cruikshank, AFL Director of Social Insurance; Al-

Continued on page 148

SEAL-O-SAN

Penetrates

UNLIKE SURFACE FINISHES, SEAL-O-SAN SINKS IN . . . . Seals every open joint and cell

SPECIFY Seal-O-San for gymnasium floors . . . it is the deeply penetrating, long-wearing, non-slippery playing-floor finish used by more than five thousand leading schools and universities. It is also a wonderfully economical finish for class rooms and all wood floors. This unusual finish is easily applied with a lamb's-wool mop and easily maintained. Scrubbing is seldom necessary. Users say a Seal-O-San floor stays clean and looks better longer. Write today for special architects' bulletin giving complete specifications and full details.

HUNTINGTON

HUNTINGTON LABORATORIES, INC.
HUNTINGTON, INDIANA

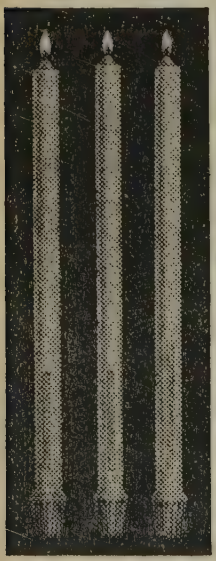
SEAL-O-SAN
GYMNASIUM FLOOR SEAL

A Complete Line of... CANDLES and SANCTUARY SUPPLIES

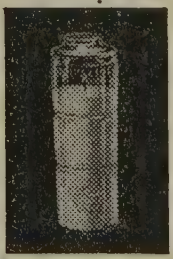
Emkay Candles

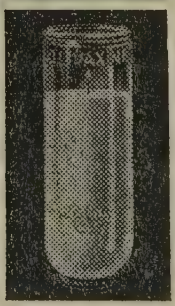
VOTIVE LIGHTS

BEESWAX CANDLES



SANCTUARY CANDLES





To the Reverend Clergy is tendered the famous Emkay family of Sanctuary Supplies and Candles—the line designed to meet the quality demanded for every Church and Chapel.

Every Emkay product is prepared from only the most acceptable materials, with utmost attention by expert craftsmen. Each item is fashioned with a complete understanding of its importance in the liturgy of the Church.

For your protection, and as your assurance, every Emkay product bears a clearly stamped M-K trade mark. Specify Emkay for finest quality and dependable service.

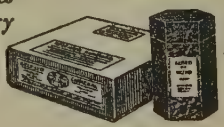
MUENCH-KREUZER CANDLE CO., INC.

Purveyors to the Vatican by Appointment

Syracuse 1, N. Y.

Write for complete price list of Emkay Candles and Sanctuary Supplies.

INCENSE AND CHARCOAL



the PRIEST

Vol. III FEBRUARY, 1947 No. 2

Editorial Comment

The Case for a National Shrine

JOHNNY was a promising kid, caught the bishop's eye, and was packed off accordingly to the Catholic University for his seminary course. The prospect filled Johnny with awe as well as with interest. He gawked as he stepped through the crowds his first morning in Union Station; gasped as he caught first sight of the Monument; but, sheepishly and half afraid, somehow caught a cab and headed northeast to the Theological College. That afternoon, already a native, he began his sightseeing.

With a shock and a surprise . . . ! Somebody had, of course, suggested that he cross over to the campus, take a look around and see the Shrine. That's when the trouble started. Not that it wasn't there; but rather that it was only one-half or one-quarter there; and that he had trouble believing it was there at all. "Is that the Shrine?" he asked, "the National Shrine of the Immaculate Conception?"

Yes, Johnny, that's it! And your sentiments of astonishment and disappointment have been shared by tens of thousands. Perhaps it was good for you so early to measure a dream against reality. In any case, moralizing apart, you have seen all there is of the National Shrine. So prepare your sisters and your cousins and your aunts against their inevitable disappointment when they come to see you. Tell them that breath-taking white monument to Mary they saw pictures of, that stone-pile pledge of our national devotion to the Immaculate Conception is for the most part still in the picture stage. The fact is as yet there is no National Shrine. There is a great, sprawling, ugly, inchoate thing compounded of rough concrete and steel. And nothing more. It is called a national shrine; it is rather a national Catholic disgrace.

But don't forget the dream either, Johnny. Fortunately there is still a loyal little band

who have not forgotten it, who still are trying to build a shrine, and who, with God's help, will succeed. Something *has* been done already. When one gets over the initial shock, when one actually gets inside, one finds a worthy monument to Mary. Only it isn't enough, after all these years.

The story of the National Shrine, indeed, begins before the idea of the Shrine itself was actually conceived. It is the story of America. It is the story of Mary's part in American history, a history which can be written in terms of her prerogatives.

"The choicest gift of Spain to the New World," wrote Bishop Shahan, "was devotion to the Blessed Mother of God, particularly as Mary Immaculate." Ever since the day Columbus set forth on the "Santa Maria" her name has been constantly associated with America.

Nightly, on board his tiny ship, his men raised the chorus of the *Salve Regina.* Columbus himself, after calling his first landing San Salvador, named the next Santa Maria de la Conception. The *Stella Maris* had more to do with his success than the North Star. Perhaps it was in acknowledgment of her maternal care that the Spanish Crown placed all its American possessions under Mary's protection.

The earliest white settlement, St. Augustine, was solemnly founded on the feast of the Nativity of Mary. Olier and de la Dauversiere and de Maisonneuve laid the foundations of Montreal, *auspice Maria;* and so they called it Villemarie. The Jesuits placed their American missions under Mary's special protection. Pere Marquette explored not the Mississippi but the Conception River, Protestant historians to the contrary notwithstanding. The Calverts founded Maryland. Missionaries of many a country left her name behind to designate new found rivers and mountains and lakes or newly founded clusters of cabins. Mary herself appeared on our continent to Juan Diego in Guadalupe.

It was then most natural and fitting that the Sixth Provincial Council of Baltimore should, in 1846, set its formal approval on the selection of Mary Immaculate as our National Patroness. It was equally natural and fitting that America should have a national shrine in honor of the Immaculate Conception.

On September 23, 1920, an actual beginning was made when the foundation stone was laid by Cardinal Gibbons. The first Mass was read in the crypt by Monsignor Bernard McKenna in April 20, 1924; Bishop Shahan preached the occasional sermon —two names never to be forgotten in the history of the building. The work went on—slowly, but steadily and Mary's de-

votees, over a period of twenty years, provided $2,000,000 to pay for the crypt. Now it is proposed to rally Catholic America behind this great project, to slough off a kind of national apathy that has stolen over us, to complete the project at last.

The year 1954 will mark the centenary of the promulgation of the Dogma of the Immaculate Conception. That year has been chosen as the goal for the entire completion of the Shrine, and for its consecration. The Bishops of the United States have authorized a collection, which you will soon hear about, and have organized an episcopal committee for the drive, which includes, under the chairmanship of Bishop Noll, Archbishop Cushing, Archbishop Mitty, Archbishop Murray, Archbishop Rummel, and Bishop Ireton.

What are the possibilities of its success? The cost of the superstructure is estimated to be, in round figures, five million dollars. Suppose each Catholic family contributed a dollar. That would exceed five million dollars in one year alone. Suppose the priests of the United States jointly were to contribute another million dollars (as one of our readers suggested) in honor of Mary, to whom they owe in an immeasurably large share the gift of their vocation. It would average out merely to about thirty dollars apiece. Their offering would cover the cost of beautifying the entire interior less the chapels, which national organizations dedicated to Mary seem eager to provide.

Suppose Catholic groups everywhere were organized. There are, for example, five million members of Mary's sodality. The Knights of Columbus now number more than half a million. The Holy Name Society has an enrollment of two and a half million. The Apostleship of prayer has six million members. The League of the Sacred Heart has three and a half million. Five million dollars, or ten million dollars, for that matter, doesn't look like so much when viewed in terms of all these potential contributors.

Today, perhaps more than ever, we need the help of Mary; we need to show our love to our heavenly protectress; we pray that she look with loving kindness upon *her* land—*Mary*land. Salve, Regina! Then let's make the completion of the National Shrine an immediate goal, offer it as a monument to Mary, as a living prayer that, as she routed the Albigensians and scattered the fleets of the Turks at Lepanto, she may save us from the more insidious enemies that have circled us about.

John Fischer, writing about the Ukraine in Life, reports that citizens in Kiev are aroused each morning at six by a reveille consisting of the first nine notes of the Internationale. The words are "Arise ye prisoners of starvation."

A Thousand American Missioners a Year

John J. Considine, M.M.

An expert reads the future

FATHER William T. Cunningham of Notre Dame University made some thoughtful comments at the Boston convention of the Confraternity of Christian Doctrine. His topic was the missioners from the United States now at work in Latin America and he mentioned his surprise when, in the course of preparing his address, he discovered that only 1,215 priests of the United States are currently engaged in foreign missions throughout the entire world. To his mind, he remarked, this is an astoundingly small figure. We have at the moment 39,000 priests in the United States and yet only some 1,200 mission priests overseas.

The Catholic Students' Mission Crusade issues every two years a directory of American foreign missioners in the field and the 1946 total of priests, Brothers and Sisters is approximately 3,000. Priests in the United States number 38,980; Brothers 6,271; and Sisters 139,-218—a grand total of 184,919. Thus our foreign mission forces represent something less than 2% of our total Americans dedicated to the religious life. Has Father Cunningham reason for surprise and dismay? Should our overseas contingents be substantially more numerous?

So Much So Soon

In a certain sense Father Cunningham should not be upset. We are all apt to forget what a remarkable phenomenon the Catholic Church in the United States represents. Our fabric of Catholicity in this country is of but yesterday, a structure so new that a great many of the priests still living have participated substantially in its original erection. The march of the Catholic millions to America began in earnest only at the middle of the nineteenth century and was still in full progress on the eve of World War I. These millions were for the most part of modest peasant stock from Europe; they came with nothing, had to put roofs over their heads and food in the mouths of their children before they could give of their means to erect churches and institutions of charity and education. When they did build the schools, many of the children who filled them represented the first generation of their families to receive a good education.

A substantial portion of the priests who have served Ameri-

Father Considine has written a number of works on the missions, including "Across a World," "When the Sorghum Was High," "Call For Forty Thousand," etc.

ca's Catholic millions, some tens of thousands, came from Europe with the immigrants and thousands of foreign-born priests are still to be counted in the country's clerical ranks. This applies likewise to the Sisterhoods and to the Brothers.

These people and priests have performed some tremendous feats in the past century or so. Today the Church has its dioceses in the United States in which American Catholics have erected over 20,000 churches and chapels. They have built over 10,000 Catholic schools from kindergarten to university, educating two and a half million young people who are taught by 95,000 teachers. They have built some 800 Catholic hospitals counting 95,000 beds. They have built over 600 Catholic institutions caring for 65,000 orphans and over 20,000 aged. Is not this a magnificent achievement for a century's work? No similar example can be found in all Catholic history.

In Our Own Generation

And here, it can be presumed, lies the explanation for the low figure of overseas apostles to which Father Cunningham alluded. Indeed, the present record of 3,000 priests, Brothers and Sisters in foreign service represents an average of a hundred missionary departures a year for the last thirty years, because a generation ago there were but a handful of American-born missioners in the entire foreign mission world.

Forty years ago, in 1907, when Father (later Bishop) James Anthony Walsh, then Diocesan Director of the Propagation of the Faith in Boston, founded *The Field Afar*, American missioners were few indeed. In the pages of this pioneer missionary magazine of that day we find constant reference to departures of American Protestant missionaries and constant expression of the hope that Catholic America could see its way to emulate the missionary tradition of the Church in Europe.

At first Father Walsh dreamed of the establishment of an American branch of some European mission society. He attempted to negotiate such a move on the part of certain communities. Then at the Eucharistic Congress in Montreal in 1910 Father Thomas F. Price of the North Carolina Mission Band galvanized him into action with his peremptory, "Father Walsh, you must found a foreign mission society." Father Walsh compromised by agreeing to go into partnership with Father Price on the project. In April of 1911, the American Hierarchy at its meeting in Washington voted its approval, and on June 29, 1916, Pope Pius X formally decreed the establishment of the Catholic Foreign Mission Society of America.

Our First Missionary Feats

When the first Maryknoll mission band left for South China in 1918 there were approximate-

ly a score of American-born missioners ahead of them overseas. The 1920's were Catholic America's first missionary decade, with priests, Brothers, and Sisters of many communities taking their place in the procession off toward the wide horizons of the world. The Society of Jesus made the heaviest contribution and today ranks first in supplying Catholic America's foreign missioners.

Now in the 1940's, seemingly as one of the fruits of World War II, the missionary idea is gripping Catholic America in all seriousness. All communities are experiencing it, but I can speak best of my own. In September of 1945, Maryknoll received 328 new candidates. In September of 1946, despite the grave handicaps of space through inability to build, the Society accepted 289 new candidates, over a hundred of them veterans of the armed forces, land, sea, and air. The Maryknoll Sisters had over a hundred new candidates in 1945 and 123 in 1946.

A Dream Come True

This experience has opened for many at Maryknoll an entirely new vision of what, under God, the future holds. Father Walsh, in the early days of Maryknoll, dreamed of a time when the Society would ordain twenty-five in a single year. That stage has already been reached and there are now seminary classes of fifty. There is a class at the preparatory college which totals 85, and which thus, even allowing for the usual casualties, will total well over the half hundred mark when ordination day arrives.

Most important is the evidence that, so far as missionary vocations as well as vocations in general are concerned, the surface has hardly been scratched here in America. At Maryknoll today our candidates are from forty States but they are supplied in very uneven quantities, because we have made our vocational appeal very unevenly throughout the country. The four best States heretofore have been Massachusetts, New York, Ohio, and California, principally because our activities during the early years were most widespread in these States. Recently, however, bishops in many other States have encouraged our vocational work and, within twelve months of the sounding of our call, scores of young men of the high caliber necessary to meet all our demanding requirements have been forthcoming from this wider area.

Now, we ask ourselves, is Maryknoll becoming too large? Are we taking too many young men from the Church in America? Can there be so many top-notch missionary vocations in the country that we can safely accept several hundred new candidates each year?

The Harvest Awaits Reaping

Naturally, one would have to be able to read the mind of God to know the answer with cer-

tainty, but thoughtful priests and prelates everywhere in the country assure us that the missionary leaders of America have but to work the field with industry and prayer, and God will grant a harvest which will make the present missionary crop seem small in comparison.

"New England alone," said Archbishop Cushing of Boston recently, "can supply the personnel for an entire Maryknoll Society."

America will be great in a missionary sense if all elements in Catholic American life are zealously missionary. Granted that this comes about, it is the considered opinion of a number of American Church leaders that Catholic America can send out from our shores a thousand native-born priests, Brothers, and Sisters a year.

Let us analyze the possibilities: The country as a whole counts 25,000,000 Catholics or 5,000,000 Catholic families. Not all of these are zealous but even allowing for the deadwood, a thousand missioners would not tax the resources too greatly; it would represent one missioner for every 5,000 families.

New England counts 3,600,000 Catholics of particularly high quality. It seems safe to prophesy that one day these six States will send out 250 missionary priests, Brothers, and Sisters each year. The Atlantic States number 8,600,000 Catholics in 24 dioceses. One day, please God, that section will provide 350 missioners per year. The North Central States possess 6,500,000 Catholics in 34 dioceses. The day will come, we dare to say, when their many flourishing communities will send out 300 missioners yearly. The South Central and Southern States count 3,800,000 Catholics in 31 dioceses. Some of these Catholics are still in a missionary condition, but yet it is within prudent hope that this area will one day supply 150 missioners a year. The Rocky Mountain and Pacific Coast States count 2,500,000 Catholics. Their vigor augurs well for a record some day of 150 missioners a year.

These rough calculations, if they become a reality, will provide not a thousand but 1200 mission priests, Brothers, and Sisters a year.

The century that has passed has built greatness into the Catholic Church in homeland America. The next hundred years must garner their glory in world missionary achievement. Thousands of priests must give full time effort to the non-Catholics in America itself; tens of thousands must bid farewell to home and carry the Cross to every needy land over the earth.

The cost of all America's wars totals $414,000,000,000; the value of all property in the USA is $300,000,000,000, according to the University of Chicago.—**The New Leader.**

Summary of Course to Seminarians On Microphonic Technique

F. X. Sallaway, S.T.D.

Beware of monotony and cadence!

THIS is an attempt to summarize the most practical points of a brief course upon the subject of "Microphonic Technique," given at the request of His Excellency, Archbishop Cushing, to the student body of St. John's Seminary, Brighton, in May, 1946.

It is unquestionably true that the best sermon or instruction that you will ever give to the people, viz., the daily example of the quiet sanctity and the unselfish devotion to others, of your individual lives, will be entirely independent of the basic principles of voice-production which these talks emphasize. The Cure of Ars is only one notable example of the saints who disseminated the Word of God more eloquently by their deeds than by their words. And yet we cannot lose sight of the fact that the lips of the priest are the ordinary channel through which the children of God seek and expect to find the divine Will persuasively and forcefully expressed—and in a great many cases, without knowing much about the interior personal sanctity of the preacher. The ten-minute Sunday sermon of weekly instruction can certainly reveal more spiritual light and dispense more substantial spiritual food to a greater number of darkened and suffering minds and hungry, weak wills, in less time than any other single extra-sacramental activity of the priest. Not only that, but it can give as quick and as sure an insight into his character and even spirituality and sanctity, as any other of his spiritual ministrations. Therefore any effort to improve the effectiveness of that preaching function deserves your most earnest attention.

Such thoughts narrow our immediate consideration to those basic principles which govern the use of the human voice in public speaking, making it more interesting and thus more effective. I rate as the most common and glaring fault in public speaking: *monotony*, and its slight variation: *cadence*.

This first fault, monotony, is a prime killer of listener interest. It takes no cognizance of word values, phrase values, thought climaxes, dramatic possibilities. It runs on and on like the rat-a-tat of a machine gun. It gives to the listener no help whatever in disentangling or sifting out the relative importance of an endless procession

---

Dr. Sallaway is the director of the Essex County (Mass.) Catholic Radio Program.

of ideas. What the speaker should do for his listener, he leaves him to do for himself, and the task soon becomes too tiring. When applied to quotations, a monotonous expression is simply called: unintelligent reading, lifeless delivery. It is to the human voice, what a "dead-pan" is to the human face!

Perhaps because the speaker's mind may really make sufficient distinction in the thought values to satisfy himself, but not carry out the desired variety by a lively use of his voice, sufficiently to satisfy his hearers, a speaker may often remain quite unconscious of this fault and need to hear his own voice mechanically reproduced in order to recognize objectively and strikingly, its monotony. Hence the first advantage of hearing playbacks of your own voice.

The Curse Of Cadence

Still more difficult is it for a speaker to recognize cadence in his voice, viz. a certain variety, yes, deceptive enough to convince him that he has escaped monotony, but nevertheless a definite, returning, invariable inflection or series of them, practically a little constant tune, recurring so frequently and noticeably in sentence after sentence, that before long it constitutes another form of monotony. The first step in its cure is for the speaker to be made as conscious of it, by objective demonstration, as his distracted audience is, at first hand.

I can see three causes for these defects:

1) A failure, in a few cases, to realize how much vocal variety is at our disposal, literally right under our noses, begging for attention, cultivation, exercising. Indeed I sometimes wonder whether any of us fully appreciate the marvellous complexity and compass of the human voice, doubly so when you consider the amplification of it which sound equipment can add to its both extremes: the fullest bass tones and the tenderest whispers. No mechanical musical instrument can compare with it. Consider the organ, called the king of instruments. Its grandest effects are of course due to its harmonies of different tones simultaneously. And in this it surpasses the human voice, which can produce only one sound at a time, more like the violin. At best, the single notes of the organ are a limited, mechanical imitation of that column of air which the human lungs expel through a pipe of expanding and contracting dimensions, changing the tone, volume and pitch, at will. The mechanical organ requires hundreds or thousands of separate pipes to get its effects. The human throat produces superior sounds through a single living tube, which seems to partake of human intelligence and emotions. The throat can say or sing any note upon five or ten variations, called vowel sounds.

The organ can sound only one. Furthermore the human voice can separate these vowel sounds or connect them by means of multiple combinations of other sounds, at least a couple of dozen of them, called *con-sonants,* (because they can be *sounded,* as a rule, only *with* a vowel).

Such, sketchily, is that marvellous, breathing, living harp which the Almighty has concealed in every human throat. Its variations are well nigh infinite, and yet we avail ourselves of only its minimum possibilities.

2) A second reason for exercising so few of the charming potentialities of voice-use, is habit, or habitual satisfaction with the ordinary, with the routine, in life.

3) To which a third cause may be added: a fear of the charge of affectation, a dread of being or being considered "different."

This third mental attitude may merit a few remarks. By affectation we mean "a studied effort to appear what we are not naturally." At the beginning, our efforts may fall under that definition: a studied effort to appear careful, correct, clear, musically-voiced speakers, with a wide, interesting and intelligent control of our voice range: all of which we are not *naturally.*

Thus analyzed and interpreted, the charge of affectation becomes less formidable, in fact nothing more than a praiseworthy, conscious effort at self-improvement. But meanwhile, we will frequently be aware of a certain unnaturalness, call it affectation if you will, but it is really nothing more than a determined violence to and contradiction of our more natural, and usually habitual slovenliness in diction and other forms of voice cultivation and use.

Positive Remedies

So much for certain negative, but harmful attitudes of mind in this whole matter. What positive remedies are there against monotony and cadence? The general remedy is to inject every possible form of variety into the voice. And not only into the voice actually "on parade" before audience or microphone, but because the process is almost a life-long battle, variety should be cultivated *at all times,* especially in usual conversation. And for the very special reason that a flexible voice *in the conversational range,* is of the very highest desirability for radio work. Similarly is it the best preparation for the almost parallel work of preaching in church or on platform with the aid of a public address system. Practically the only difference is a slight increase in the volume—no change in the technique.

I mentioned the injection of all possible elements of variety into the voice. To be more specific I enumerate and comment briefly upon four of them: 1)

Volume, 2) Pitch, 3) Tempo, and 4) Pause.

1) Volume, or tone ranging from the fullest (oratorical) tones producible in whatever calibre voice, from deep bass to high tenor, to the other extreme of the (usually dramatic) whisper. In the fullest oratorical tones the danger exists of sacrificing natural beauty of voice to mere loudness, yelling, shouting. A remembrance of the fact that modern sound equipment will produce all the loudness ever required in any hall, will tend to keep the speaker within his natural volume, retaining his usual flexibility and quality of voice. A forgetfulness of the part which the mechanism can and should play, will land the speaker in an unnatural vein of tone, no longer sweet, agreeable or even elastic, with constantly increasing danger of monotony or cadence, the longer he remains in that vein.

2) Pitch, or position on musical scale. Every voice has a different scale or series of pitches, that are normal and natural for that voice: e.g. for men, bass, baritone and tenor ranges or scales, and for women: contralto, mezzo, soprano and lyric.

3) Tempo, or rate of speed in delivery of words: e.g. normal or natural, accelerated or retarded. Once you notice constant tempo in your speech, you may be pretty sure that monotony is there too! And cadence, as well! Changing tempos for phrases and sentences are very effective barometers of their relative thought values.

4) Pause, or silence. An ingredient of tempo, but valuable for other reasons: clear-cut diction, when used judiciously between almost every word, and certainly to separate phrases. Nothing confuses a passage as much as a rushing jumble of connected sounds. Nothing clarifies it more than proper silences.

Such is the stuff of which variety is made. Observe them first in others. Then practise them constantly yourselves.

Combine all the above-mentioned elements of variety, according to the sense of the utterance in question, your own intellectual conviction and emotional feeling with regard to it, and you will have acquired automatically that endless variety of voice-play which theoretically at least, produces the interesting speaker.

Reduce it all to miniature, i.e., compress it all within the conversational ranges of the human voice, produce the tones within a few inches of the microphone, add constant attention to a slightly exaggerated care in the proper pronounciation of *all* vowels and of all consonants, never swallowing either, and taking for granted a certain amount of God-given beauty in the voice itself, you have the ideal, if not phenomenal microphonic technique for radio.

The Priest's Faculty of Confirmation*

James D. Hannan, S.T.D., J.C.D.

A few preliminary pointers

ON January 1, 1947, priests in care of souls became possessed, according to the news reports, of the faculty to administer the sacrament of confirmation to those in danger of death, acting as extraordinary ministers. The decree conferring this faculty was issued, again according to the news reports, on September 14, 1946.

This decree sets forth the rite to be observed by a priest in administering the sacrament of confirmation in accordance with this faculty. In general, it is substantially the same rite as that set forth in the third section of the Instruction of the Sacred Congregation of the Sacraments issued May 20, 1934,[1] found in the Appendix of subsequent editions of the *Roman Ritual.* The rite in the *Roman Ritual* contemplated the use of the faculty for the confirmation of more than one person, whereas under the recent decree the use of the faculty will ordinarily involve the confirmation of only one person. For that reason the subject of confirmation is designated in the singular rather than the plural, in all references made to him.

The following requirements of the earlier decree are not mentioned in the recent one: kneeling on the part of the subject of the sacrament or his sponsor; the binding of the forehead of the subject; and the reading of the indult. In reference to the indult, however, the recent decree instructs the priest to remind those present that the ordinary minister of confirmation is a bishop and that the priest is administering the sacrament in virtue of delegation by the Holy See.

The recent decree requires that the sponsor touch the right shoulder of the subject with the right hand, whether the subject is an adult or an infant and forbids the presence of heretics and schismatics. On the other hand, it permits the use of the faculty without a surplice, if this be unavailable. But it provides for the cleansing of the priest's fingers with cotton, bread, and water, specifying that these cleansing elements are to be placed in a clean receptacle and carried back to the church,

***Just before this article went to press the author had an opportunity to inspect the text of the faculty involved. The text reveals that the faculty of confirming is granted only to those priests who possess a parochial office based on territorial boundaries.**

1 Acta Apostolicae Sedis, XXVII (1935), 19.

where the cotton and bread are to be burned and placed, i.e., as ashes, with the water, in the sacrarium.

In the formula of the prayer commencing "Adimple eum Spiritu timoris tui," the news report omits the conclusion, "Per Dominum nostrum, etc." For the verses and responses commencing with "Ostende nobis, Domine, misericordiam tuam," the news report contains a rubric directing the priest to face the sick person with folded hands. The rite ends with the blessing, "Benedicat te Dominus ex Sion, etc."

Conditional Confirmation?

The very second canon in the part of the III Book of the Code dealing with the sacraments (Canon 732) notes that if, in the case of the sacraments of baptism, confirmation and holy orders, there should be a prudent doubt as to whether the sacrament has been previously received validly, it should be conferred conditionally. A doubt of this kind cannot be said to exist universally with regard to children confirmed at baptism by Orthodox priests, though it could exist in individual cases, either as to the fact of confirmation or as to its validity. In receiving a member of the Orthodox Church into the Catholic Church when he is in danger of death, it seems rather clear that the priest of the Latin rite is exempted from the obligation of informing him that he is entitled to choose membership in the Oriental rite rather than in the Latin rite, a choice given him in the Constitution of Pope Leo XIII, *Orientalium dignitas*, of November 30, 1894[2]. Should he recover, he could then exercise the choice of which he was ignorant in his illness. On the other hand, even conditional confirmation cannot be conferred on a subject belonging to another rite (Canon 782, § 4).

Of course, a prudent doubt in this matter is possible even in the case of members of the Latin rite who have advanced beyond the years at which confirmation is customarily conferred, especially if they have been received into the Church as adults. Obviously, the priest should ask the relatives of the sick person whether the latter has been confirmed, and inquire as to some specific detail of the circumstances attending confirmation, *v.g.* the name of the sponsor or of the confirming bishop. If no detail of this kind is remembered by the relatives, their assertion itself is not entirely valueless, though it would hardly constitute moral certainty without corroboratory presumptions, *v.g.* the fact that details of the confirmation of the other members of the family are remembered or even that the family itself is thoroughly Catholic and faithful to its religious obligations. Such presumptions could be followed, even if the

[2] Fontes, n. 627.

relatives themselves express doubt as to the confirmation of the sick person, if the doubt is a purely negative one. If it is not negative, or if their assertion lacks corroboratory presumptions, the priest may be said to have a prudent doubt and to be justified in administering the sacrament conditionally, with the formula, "Si non es confirmatus [a]." Moral certainty of the need of absolute confirmation may be similarly obtained.

It need but be mentioned that the prescription of Canon 734 requires that the priest use Holy Chrism consecrated by the bishop on the preceding Holy Thursday. It seems appropriate that he should administer confirmation immediately after the absolution and before the administration of Holy Viaticum.

Must We Confirm?

Canon 785, § 2, imposes on priests who enjoy the faculty of confirming the obligation of using it in behalf of those in whose favor it was granted, when the latter reasonably desire it. This obligation is not *per se* a grave one. The summoning of the priest to the bedside of the sick person is a sufficient request to impose the obligation on the priest of using this faculty. Even the obligation of a bishop to confirm a dying person is considered by Cappello as existing at least *sub levi* when on request, he can do so without an effort that is proportionately too great[3]. Infants in danger of death should be confirmed. In the Instruction of 1934, the Sacred Congregation of the Sacraments said:

"If there is question of a child so seriously ill that it may be said to be in danger of death, not only is it not forbidden to administer confirmation to him before the age of seven years, but it is expedient to do so . . . [our translation]." The same should be said of idiots and of the incurably insane, if it can be presumed that the latter are in the state of grace. In the case of baptized Catholics, this presumption can be invoked in the absence of evidence to the contrary, particularly since it suffices for the fruitful reception of confirmation that the state of grace be recovered through an act of perfect contrition, not necessarily, as in the case of the reception of Holy Communion, through sacramental confession and absolution. Moreover, insane persons who once had the use of reason are required to have at least an implicit habitual intention of receiving confirmation, *v.g.* an intention implied in the will to live a Christian life. It is also required that they shall have had the knowledge necessary at least implicity to desire this sacrament. In practice, conditional absolution should

---

[3] **Tractatus Canonico-Moralis de Sacramentis, 3 vols., Vol. I (3. ed., Taurinorum Augustae: Marietti, 1938), n. 207.**

precede confirmation of these insane persons. The same may be said of those who will not regain consciousness, provided the existence of an implicit habitual intention is ascertained.

Sponsors

The sponsor of the person confirmed should be of the same sex as the latter, and he should be a different person from the sponsor at baptism unless confirmation is conferred immediately after baptism. However, Canon 796 permits exceptions to both these provisions if a justifying reason intervenes. Canon 795 requires that the sponsor be confirmed; that he possess the intention of acting as sponsor; that he be designated by the subject himself, by the parents or the guardians of the subject or, in their default, by the minister or by the subject's pastor; and that he touch the subject physically at the moment of confirmation, though he may do this through a proxy. It is forbidden that he be the parent or the spouse of the subject. One cannot be chosen sponsor who belongs to a heretical or schismatic sect.

He would act invalidly if the qualifications just enumerated were not met, and also if he had incurred excommunication or any of the other penalties listed in Canon 765, 2°, through a judicial sentence. Even without such a sentence he would act unlawfully, as indicated in Canon 796, 3°, referring to Canon 766, 2°, where the interdicted and persons of bad reputation are also forbidden to be sponsors. Moreover, to be a lawful sponsor, one is required to have reached the age of fourteen years, unless a justifying reason warrants an exception, and to know the rudiments of faith.

The details connected with the administration of confirmation should be recorded in the parochial register of confirmations. From the news reports concerning the recent decree one might conclude that assistants are given the same faculty as pastors in regard to the administration of confirmation to those in danger of death, but the text of the faculty clearly reveals that this is not so. Assistants, chaplains of hospitals and other institutions, seminary rectors, superiors of religious houses, personal pastors and family pastors are excluded from the faculty.

The authorization extends primarily to *parish pastors,* by which we mean any priest who has been exclusively and permanently entrusted with the care of souls to the full extent of a pastor in a given territory and a given church.

A *vicar econome,* that is, a priest acting as administrator in charge of a vacant parish, also possesses the faculty.

A *parochial vicar representing a moral person,* that is, a priest representing a religious house or a unit of religious Order or

community, likewise possesses it.

A *personal or family pastor with territorial jurisdiction* also has the faculty. Examples here are the pastors of the so-called "national" parishes in the United States.

It is important to note that the parish pastor has permission to confer the Sacrament not only on the members of his parish, but on all those who are within the bounds of his parish.

This means, for instance, that when an unconfirmed person is lying in a hospital in imminent danger of death and desires the Sacrament, the Bishop not being available, it is not the hospital chaplain who is called in, but the *parish priest* of the neighborhood in which the hospital is located.

The pastor is required to enter the fact of confirmation in the parochial register of confirmation and of baptism (Canons 798; 470, § 2). If the subject belongs to another parish or was baptized in another parish, the information is to be sent to him.*

*The text recounting the conferring of the privilege of confirming requires that the pastor note in the register of confirmations that the sacrament was conferred in virtue of an Apostolic indult in danger of death resulting from serious disease. It also requires that the local Ordinary be notified in each case. In turn, the local Ordinary is required to make an annual report to the Sacred Congregation of the Sacraments.

The rite of confirmation requires that the minister use both hands on more than one occasion, especially in the extension of hands. What becomes of the *Ritual* in such a case? An obvious answer would be that the pertinent portions of the rite should be memorized. A companion could be taken along and he could hold the *Ritual*. So could a relative of the sick person. But surely a non-Catholic could not, at least if he be a heretic or a schismatic.

Could a heretic or schismatic be present if his help were needed because of the possibility that an insane person would relapse out of his lucid interval or a quiescent mood and become violent? Epikeia would seem to permit an exception in this case.

Much more could be said by way of commentary on the recent decree. Perhaps one should have awaited the opportunity of reading it in the original before hazarding any remarks at all. However, what has been said is offered with the aim of giving the newly granted faculty its proper importance by pointing to the circumstances attending its use. A premium has been set on brevity in order that the pastors through whom this boon is to be conferred on the sick might not be deterred by a laborious prospect from glancing at points of information they are surely anxious to have.

Victims with Christ

The Cross is our Tree of Life

M. Eugene Boylan, O.Cist.R.

AS CHRISTIANS, we are men who have been baptized into the sacrificial death of Christ. As priests, we are men who daily offer that same sacrifice of Christ in sacramental form. In the Mass, as the present Holy Father tells us, Christ *"offers not only Himself as Head of the Church to the Heavenly Father, but in Himself His mystical members as well"* (Encycl. on The Mystical Body). Each priest at Mass, as we urged in our last article, should add his personal offering of himself to that made by Christ—for by offering sacrifice, he protests publicly that he stands completely at God's disposal. If, then, we are sincere Christians and sincere priests, we shall imitate what we perform, we shall be partners and partakers not only with Christ as Priest, but also with Christ as Victim.

In other words, we shall daily make our own the sentiments expressed by Our Lord on entering into the world—*"Behold I come that I may do Thy Will, O God!"* This involves a deliberate daily decision to accept the "body" God has fitted to us—to be what God wills us to be—to be a Christian, to be a priest—to be this particular priest, in this particular parish, with all these particular qualities, this history, these surroundings, obligations, successes and failures—with all, in fact, that God's Providence has arranged for us.

The Key of Success

It may seem superfluous to stress this idea, yet it is often the starting-point of our failure to be what we should be. There are many different roads that lead to the priesthood; there are many different points of view, many different tastes or hopes, and many different temperaments, that bring us to the work of the ministry. Yet, once we have got there, we have to take the priesthood as it is, not as we would like it, or as we thought it to be.

To illustrate what is meant, let us take the case of the man who becomes a priest to save souls and sees the priesthood as a life of direct—and successful—apostolic activity in various forms. He gets into a parish where everything seems to hamper his efforts. Finance is bad, co-operation non-existent, prejudice is rampant, and he falls foul of his own flock through mistaken zeal. Diocesan regulations tie his hands; even the Bishop seems to stand between him and the success of his ministry. If his whole spiritual life is tied up with the successful saving of souls, failure to achieve

---

This is the ninth in Father Eugene's series on priestly ascetics.

that may mean the end of his fervor and the beginning of "trouble."

On the contrary, if he accepts the priesthood as it really is—a participation in the priesthood of Christ—with the *de congruo* obligation of self-sacrifice with Christ, he can and should integrate all his experiences into his spiritual life. His efforts for souls are to be made as *part* of his work—fulfillment of the offering he makes of himself at Mass. The fruit of his efforts depends on God. If God permits that there be no fruit—or at least no apparent fruit—well, that is God's business! The priest's business is to do God's will. If regulations and circumstances hamper his activities—well, the nails certainly hampered our Lord's activities on the Cross. Yet it is on the Cross that Christ saves the whole of mankind. That is the essence of His redeeming work; the rest is only an integral part. And if Christ deigns to share the essential part of His priesthood with us, can we complain?

Failure Is Impossible

To a man living an interior life, all things can work together for good. In fact no failure in the ministry is for him really a failure. Apart from sin, his worst failures are his greatest success. It is by abiding in Christ that His apostles are to bring forth fruit, and there is no better way of abiding in Christ than by doing the will of God.

A somewhat similar difficulty appears when a priest is faced with making efforts on behalf of souls, out of all proportion to the extent of the possible harvest, or to the probability of reaping it. If he is a man who measures the value of his work by his immediate and apparent fruits, he will soon lose heart, he will give up trying, and he may soon cease to be generous with God. But if he lives in accordance with his morning sacrifice, he will spend himself in his ministry as far as prudence will allow, especially when he recalls that all he does for a single soul is done for Christ, even though his efforts lead nowhere.

There is no need to examine all the various possibilities. Each priest can work out the idea for himself; most of us know what frustration means. If, however, a man will but regard his day's work and experiences as the implementation of his sacrificial offering of himself together with Christ at Mass, nothing can separate him from the love of God. In this St. Paul is both a model and a master, who but repeats the practice and the preaching of the Divine Master.

Yet another point: This daily decision "to be a priest" has an importance in another way. It is true that as ordination approached, most of us more or less definitely cut ourselves off from all that we felt was foreign to the priesthood. But as time went on, we found that our no-

tions of our obligations could be modified in the light of our own and others' experience as priests. If, then, at the time of ordination, we had accepted some of the obligations with reluctance, this tends to show itself later on in a lowering of our standards and a compromise with our desires.

Now it cannot be denied that every prudent man has to learn by experience and has to adjust his notions accordingly. Views that are too strict have to be eased a little, lest the too tightly stretched strings should snap; defenses that are found weak must be strengthened. But under guise of this prudent adjustment there can creep in a compromise with the world—with the old man—that can lead to very regrettable consequences. That is where our daily renewal of our sacrifice can operate to check rapine in the holocaust.

The Limits of Relaxation

Every priest needs recreation and relaxation. His amusement and his pleasures are to some extent governed by diocesan law and custom, as well as by the danger of scandal and of excess. There should be no tampering with these limits. Even if they do not seem to be necessary in our own particular case, yet they should be observed as part of our sacrificial promise, as a means of being united with Christ. *"He that abideth in Me . . .!"*

There is another aspect of our self-sacrifice that needs frequent examination and renewal. Having given ourselves completely to God, we should be ever on our guard against vainglory, empty ambition, avarice, the desire for notoriety or popularity, etc. In particular, envy and jealousy of our colleagues' success should never be allowed to take possession of us. We have laid ourselves down on the altar with and in Christ. If God chooses to strip us of those things that many men prize, He is not only taking us at our word, He is also fitting us for a heavenly crown of unspeakable glory and conforming us to the image of His Son.

This is a point that must never be forgotten. Just as the Communion is the final action in the sacrifice that commenced with the Offertory, so is union with Christ the final result of our offering of ourself to God in practice as well as in word during the day. It is by doing the will of God that we truly live up to our title of "Father." Indeed our Lord told us that by doing the will of God we become His brother! And the whole of His address at the Last Supper is a tender plea for union with Him in every moment of our lives.

Self-Sacrifice Essential

It is not easy to avoid being vague here. We are trying to urge a new attitude to the old routine; to widen the notion of a priest's vocation so as to include self-sacrifice and a share in Christ's Victimhood as its principal part, rather than the more limited view which con-

fines it to an active and successful ministry in the service of souls. If this view is once adopted everything else falls into its place and is found reasonable and useful.

But it is not easy to bring oneself to adopt this view. It means renouncing all self-centered activity. It means an equal readiness in doing little things for God as in doing great things for Him. The test of the sincerity of our devotion to God is found in our willingness to serve Him in little things. There the motive can be only supernatural; in big things the motive may be sheer self-seeking.

This view means an end to the deliberate search for self-satisfaction in God's service. It is God we have to satisfy. *"I always do the things that please Him."* It means fighting against that attitude which, instead of trying to please God, is ever striving to please self without displeasing God. The cause of the mediocrity that is sometimes found in our spiritual life is to be found in this failure in little things, in the search for our own satisfaction, the failure to detach ourselves from our own pet projects—in a word, our rejection of the Cross.

Christ's Example

There it is. We must take up our Cross daily. No service or success in the ministry of souls will exempt us from that Divinely imposed task. If we are men of faith and have the mind of Christ, we shall readily believe that we probably do more for souls when on the cross of frustration, than when we are on the Thabor of sensible success. No one can question our Lord's zeal for souls. Yet He spent thirty years in obscurity in Egypt and Nazareth and let His active life be cut short by the shameful Crucifixion. That very Cross was St. Paul's only glory and only hope. He died daily himself, glorying in his infirmities, that the power of Christ might dwell in him.

For the Cross is a Tree of Life to all who embrace it willingly. The ideal priest is one in whom Christ lives and acts for Christ in others, and for God in Christ. We "deny" ourselves only in order that Christ may live in us. There can be no greater fruit of our lives than Christ—for He is all.

Let us sum it all up in two quotations: "In what then doth the progress and perfection of a man consist? In offering thyself with thy whole heart to the Divine will, not seeking the things that are thine either in little or great, in time or eternity" (Imitation, Book III). And our Lord's own exhortation says everything: *"If any man will come after Me, let him deny himself, and take up his cross and follow Me. For he that will save his life will lose it; and he that shall lose his life for My sake shall find it"* (Matt. xvi: 24, 25). —For He is the Way, the Truth, the Life: He is ALL.

Refresher on Extreme Unction

Gleanings from various authors

Winfrid Herbst, S.D.S.

1. IT may be given if there is probable danger of death from some internal cause, in which case patient has right to E. U. even if doctor says: "He is not yet in immediate danger." It may be given before a dangerous operation performed to remove a disorder that would otherwise endanger life. It may be given to those who have attempted suicide, if penitent. Note that the danger need not be obvious and certain. It is not necessary to wait for imminent danger. Illness which of its nature is serious and dangerous justifies the reception of the Sacrament. Old age is itself a sickness; there should be some sign of waning vitality, even though gradual, or some dangerous symptom, like continual fainting spells; but the old and decrepit need not be suffering from any particular sickness.

2. It may not be given to children who have not the use of reason, who cannot yet commit venial sin. It may not be given to those who have been insane from infancy.

3. It should be given conditionally when in doubt whether (1) the person is living or dead; whether (2) baptized, Catholic, heretic, or schismatic; whether (3) it was already administered in the same sickness; whether (4) it was given validly or not; whether (5) the patient is disposed or not; whether (6) the matter used was valid or not; whether (7) the patient was impenitent or opposed to conversion or not. The only condition given by the Ritual is *Si vivis.* Never use the condition *Si dispositus es,* or the Sacrament cannot revive. Rather use a general condition: "If you are able." In all cases not enumerated above, give unconditionally, whether patient is conscious or not.

4. It may be given in the same illness if the subject has rallied after the anointing and is again in a critical condition. If in doubt whether the same danger continues or a new crisis has arisen, repeat the Sacrament.

5. If it is certain that the patient has rallied from the danger after the anointing (as often happens in asthma and consumption), he may be anointed again after a short period (one week) if a new danger sets in. If not certain whether the danger has ceased after the anointing, he should not be anointed again in a new danger from the same illness unless a

---

Father Herbst, this year a silver jubilarian, has devoted his ministry largely to writing and editorial work.

notable time (about a month) has elapsed.

6. Administer the Sacrament once a month to a sick person who, having received it in danger of death, gives no evident signs of getting much better. It is reasonably thought that such a one must have got well out of the first danger and is now in fresh danger. This is not scientific, perhaps, but is a broad human deduction.

7. One who dies of a lingering illness may and probably must be anointed (and absolved) conditionally after one half-hour or more or less of apparent death; and in case of sudden death after two or more hours. In this case one should avoid giving scandal by explaining. One may not anoint those who are certainly dead. But actual corruption is the only sure sign of death. One should strive not to have the body embalmed too soon. If the patient seems to be dead you give the single unction with the prescribed shorter form; and the other unctions should not be supplied unless signs of life are given. The prescribed shorter form: *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*

8. In case of necessity, (danger of contagion, death, etc.), a single anointing, preferably on the forehead, and the prescribed shorter form suffices. If time permits, supply the individual anointings unconditionally.

9. If the longer unctions have been begun and the patient apparently dies, finish the remaining ones conditionally; you may also say the ritual prayers in that case.

10. If the single unction has been used, the others should be supplied as long as the same danger of death continues. But if one is not able to supply at once, one is relieved of this obligation after about an hour.

11. For the unconscious it is more urgent to give them Extreme Unction than absolution, because internal attrition suffices for E. U., whereas for Penance attrition manifested by the sense is probably required. If the patient is conscious or probably can hear you, remember that lively faith, firm hope, and perfect conformity to the will of God are most desirable in order to obtain more abundant fruit from Extreme Unction.

12. If there is danger of contagion by using the thumb, the holy oil may be applied by means of an instrument of some kind, which is to be wiped with cotton after each unction so that it does not infect the other oil when dipped into it; or one may use a different piece of wood for each unction, all the pieces being burned afterwards. Or if there is nothing better at hand, one may use a little cotton dipped in oil for each unction.

* * *

In the sick room there is to be a table covered with a white

cloth, upon it holy water, a wax candle lighted, a crucifix (or the priest brings the latter with him), six pellets of cotton, crumbs of bread or salt, and water for the priest to wash his hands.

* * *

Administer Viaticum first, with white stole, then E. U. with violet stole, and surplice, if possible.

* * *

The holy oil is enclosed in a case, which, fastened to a cord hanging about his neck, the priest carries upon his breast (i.e., in his inside pocket); if he takes both the oil and holy Viaticum with him, he is to carry them separately.

* * *

Holy oils must be kept in secure and fitting places in the church, but not in the tabernacle of the Blessed Sacrament. They may be kept in the house in case of necessity or for a reasonable cause with the permission of the ordinary.

* * *

Say the prayers, all of them, facing the sick person. *Confiteor* may be said in Latin or in the vernacular.

* * *

Keep right hand extended over the head of the sick person during the whole prayer *In nomine Patris . . . extinguatur*, etc., except for sign of cross at beginning of the prayer.

The unction of the reins is always omitted.

* * *

The unction of the feet may be omitted for any reasonable cause.

* * *

The anointing itself is made: (a) with the thumb of the right hand, which is to be dipped anew into the oil for each sense (not however for each organ of the same sense); (b) in the form of a cross; (c) in the order described by the ritual, hence first on the right and then on the left closed eyelid, on the right and left lobes of the ears, on the right and left nostril, on the closed mouth, on the right and left hand (on the palms, except in the case of priests, when the backs of the hands are anointed), on the right and left foot (either the upper part of the foot or the sole).

* * *

In the case where there are two organs for one sense, the words of the form are distributed between both unctions; the priest may wipe the part anointed immediately after the first unction (especially in the case of the lobe of the right ear). He takes a fresh pellet of cotton for each sense. The word *Amen* after the form may be pronounced by the sick person and/or the by-standers or by the priest himself.

* * *

On finishing the unctions the priest rubs his thumb with salt

or crumbs of bread and washes his hands. The pellets of cotton and the salt or crumbs may be thrown into the fire immediately.

* * *

The General Absolution in Articulo Mortis may and should be given as soon as the Last Sacraments have been administered.

* * *

Says Father I. Kern, S.J.: "Extreme Unction is the perfect healing of the soul with a view to its immediate entrance into glory . . . Since our most loving Savior has instituted this Sacrament primarily that the faithful may be preserved not only from Hell, but also from Purgatory, it would not be kind to think that it obtains its effects only in comparatively rare instances. By this opinion there is attributed to our good Master a line of action little in accord with His loving Heart." Father Cappello quotes these words and endorses them as exactly expressing his own teaching.

And Arcudius (died 1640) writes of Extreme Unction: "It is called the oil of regeneration because the sick man departs as pure as if he were born again since by it are taken away the remnants of sin."

And Paludanus (died 1342) says: "A man is anointed for two purposes, that he may fight unto final victory and that conquering and purified he may enter into Heaven without any Purgatory."

But the dispositions would have to be very fervent. Why can they not be so, stimulated by the marvelous grace of the Sacrament? Cannot God "compel even our rebellious wills," as we ask Him to do in a prayer at Mass?

Suarez indeed says "that (the Holy Oils) do indeed remit the temporal punishment *ex opere operato* according to the dispositions and devotion of the recipient and therefore not always completely." But "not always completely" is far different from "practically never."

There may indeed be some voluntary obstacle to the full effects of the Sacrament; but no one has the right to make the assumption that there is an obex in the majority of cases.

And yes; there must be a great number of souls safe with God in Heaven who rejoice that the Mass is still being offered for them and thus benefiting those many souls who die without the Sacrament and are forgotten by their own relatives.

And no; it is not unwise to give the faithful the idea that they may at death enter immediately into glory. It quite frequently causes them to serve God more generously.

Do not set up a barrier between God and His children. Help them to realize the extraordinary goodness of their Father, private revelations versus sound theology to the contrary notwithstanding.

For the Instructor of Convert Classes

The removal of prejudices the first effort

Lon Francis

LAST month the writer ventured to indicate the approach which will best dispose a non-Catholic audience to lend a more willing ear to the street or public park preacher, or to the conductor of an Inquiry Class.

He noted that we must deal differently with those who have been reared as members of any Protestant Church than with the vast majority of non-Catholics, who never held membership in any religious sect, and who cannot, therefore, claim even a religious background. Their religion is that of the *Golden Rule*, which contains no recognition at all of God's claim on our service, let alone love.

The removal of the mists of prejudice, whether inherited or acquired, which becloud minds, must be the first step towards disposing an audience or a class to follow with any interest the priest's arguments in favor of the Catholic Church. Those who have had denominational affiliation are more prejudiced, because they have been poisoned against the Church.

The Lutherans

Some time ago a young Catholic woman brought a Lutheran boy friend to talk over a few matters with the writer. The Lutheran boy, who could not procure the Catholic girl's consent to marry him unless he became a Catholic, had attended the Lutheran school, where he had been taught that Catholics are not permitted to read the Bible; that they place Mary far above Christ; that they pay divine honor to the saints; that they are taught that salvation is attained through natural good works apart from grace, etc.

When the young man was uncomfortably seated, the writer said to him: "I would have greater regard for your Church than for any other Protestant organization if, in your schools and Sunday schools, your children were not deliberately poisoned against the Catholic Church."

The young man looked at the writer astounded. Thereupon in quick succession the writer asked several questions:

"Were you not taught that Catholics are not allowed to read the Bible?" The boy nodded his head in the affirmative. Then the writer turned to the young lady and asked: "Were you taught that in the Catholic school?" and she answered in the negative.

The same mutually contradictory responses were received to these questions:

"Were not you taught that Catholics make more of Mary than they do of Christ? Weren't you taught that Catholics purchase Indulgences; that they hold Protestant marriages to be invalid and their offspring illegitimate?" etc. The young man answered "Yes" to every one of these questions, and the young lady answered "No." One could read in the boy's face indignation that his Church had deceived him.

Throwing out such questions to the members of the convert class will create at least a suspicion that they too were badly misinformed.

The writer also asked the Lutheran whether he did not have to listen to at least two anti-Catholic sermons each year, namely, on Confirmation Day and on Reformation Sunday, which falls on our feast of Christ the King. He admitted that the preacher did assail the Catholic religion on those days in justification of the Lutheran revolt.

The writer then turned to the young lady to ask if she had ever heard an anti-Lutheran, or anti-Methodist, or anti-Baptist sermon preached from the pulpit of her church. Of course, she answered "No."

A Detroit priest told the writer only recently that a Catholic woman, born in England, had relinquished her religion over here after she married a Lutheran whose faith she later embraced. Not long thereafter the minister asked this lady whether she would be willing to teach in his Sunday School. She agreed to do so. Thereupon the minister began to suggest to her what she should teach. Among other things she was requested to tell the class that "Catholic Sisters were mistresses of the priests." This was too much for the apostate. She came to the priest, who is the writer's informant, to arrange for re-admission into the Catholic Church.

Two years ago a priest of the Society of the Precious Blood took some graduate work during a summer course at the University of Cincinnati. He and a number of other students, including a Lutheran young man, had their residence at the Fenwick Club. The priest, several Catholic students, and this Lutheran ate at the same table, and were served by the Sisters who had charge of the domestic work, the kitchen and the dining-room at that Club. One evening, as a Sister brought a platter of meat to the table, the priest overheard the Lutheran boy say to a student at his side: "That Nun is rather good looking, isn't she?" The priest took the cue and addressed him: "What would you think of me if I eloped with that Nun?" The Lutheran boy answered, "I would despise you." "But," retorted the priest, "I would only be doing what Martin Luther did."

The boy indignantly denied that Luther did any such thing. Thereupon the priest challenged

him to consult any encyclopedia or book on history, and agreed to apologize to him if he did not learn from the work consulted that he, the priest, was telling the truth. The Lutheran boy accepted the challenge and the next evening he himself did the apologizing. He told the priest that during the twelve years he had attended a Lutheran grade and high school he never learned that. The result was that he became angry at his own Church, took instructions and is now a Catholic.

Thoughts like those thrown out to the audience will, as we have already said, create in the minds of its members at least a suspicion that they may have been grossly misinformed, and that they have disliked the Catholic Church without good reason.

Now would be the time to tell members of the Class that everything which Catholics believe and practice can be traced back to the very days of the Apostles and that—surprising as it may seem to them—three-fourths of all Christians in the world today have the Mass and the seven Sacraments, including Confession and the Holy Eucharist, in the sense that Catholics accept them; that for fifteen centuries *every* Christian believed as we believe today. If all Christians for fifteen centuries had been wrong, then Christ's Church never had any existence. If three-fourths of all Church affiliates today believe as Catholics do, they are not likely wrong, and the one-fourth right, particularly since the one-fourth is divided, throughout the world, into about 1,000 sects which have no internal unity, the very thing that the Divine Author of Christianity, in His last plea to Heaven, prayed for.

For the benefit of the few in the class who may have only a vague concept of God, or who have been under the influence of those who see Him only as the "Almighty," and therefore as too majestic to be interested in beings so far beneath Him, it might be said: The very fact that we are here and have eternal aspirations, not only proves the existence of a personal God, but His great interest in us. If God is infinitely great and majestic, He must also be infinite in every other attribute—in His goodness, His mercy, His love, His justice, His holiness.

The Church's teachings will be found to be in perfect keeping with these attributes of God. Our creation for everlasting bliss in Heaven flows logically from God's infinite goodness, by which He wishes to share His own glory with His human creatures. If His love is infinite then it could not go too far; hence, it did not go too far when He came down from Heaven among men to teach them and to furnish them with a "way of salvation."

Since Protestants agree with Catholics that infinite love induced the Son of God to become man, they could not, of course, oppose the Catholic belief con-

cerning the Holy Eucharist as extravagant. If infinite love cannot go too far—and it cannot—then it did not exhaust itself when the Incarnate God decreed to remain among men in the Eucharistic state, whereby He is able to unite Himself intimately with every individual soul for its fuller sanctification and more certain salvation.

While the one who hears about it the first time is astounded to learn that the Son of God, in the form of man, permitted Himself to be cruelly murdered, even that humiliation is perfectly consonant with His infinite mercy. It is an historical fact which proves conclusively that man has a glorious eternal destiny, which must have been forfeited, and which could be restored only by an infinite atonement.

If God is infinite in His every perfection, then His justice must also be infinite, and that makes the Church's teaching concerning an eternal hell very reasonable. Since He must also be infinite in His holiness, He cannot be indifferent towards the conduct of creatures made to serve Him. Since He would not be infinitely perfect if He were subject to change, then His Commandments, often referred to as His Moral Law, must be forever unalterable, no matter how times or the attitudes of men change towards those laws.

This instruction should close with a promise to prove to the class that the origin of the Catholic Church is not only vastly different from that of all others, but that its character is *essentially* different.

Lest there be some in the class who would prefer not to ask questions in the presence of others, the priest should suggest that if there be anything on their minds, they may express it in writing, and drop the paper into a Question Box.

An Old Story

An ancient chronicler relates that in every friary there are three kinds of friars—the fervent, the tepid and the lax. To prove his point he tells the following tale.

The rising bell had sung its reveille and Fra Fervidus, always the first to rise, washed well and on entering the chapel blessed himself reciting the "Amplius lava me." Fra Tepidus, meanwhile, had also risen after his extra five-minute nap and hastily washed himself. He rushed to the chapel and, dipping his fingers in the holy water, said the "Asperges me." The sound of the second bell awoke Fra Laxus from his second sleep. Hastily donning his habit he reached the chapel with cincture in hand and with his free hand took some holy water and devoutly recited the "Vidi Aquam."—**Capuchin Clarian.**

There's a reason why children like.....

Designed to combat the influence of objectionable-type comic magazines, TREASURE CHEST concentrates on child appeal. All editorial matter is selected to stimulate the imagination of the young readers along constructive and worthwhile lines. Events and adventures are dramatically presented with emphasis on the correct moral issues portrayed. Careful attention is paid to all matters of correct historical data, grammar, sequence of events, and backgrounds.

Although primarily recreational in nature, TREASURE CHEST leaves nothing to be desired from the educational and instructive point of view.

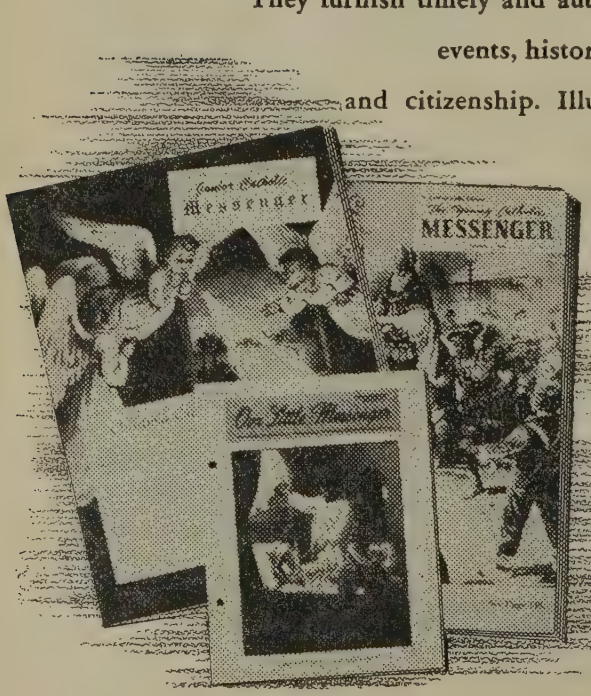
If you are not acquainted with TREASURE CHEST, we suggest that you order now and continue to the end of the current school year. Send your Trial Order now to Geo. A. Pflaum Publisher, Inc.

GEO. A.
PFLAUM
PUBLISHER
INC.

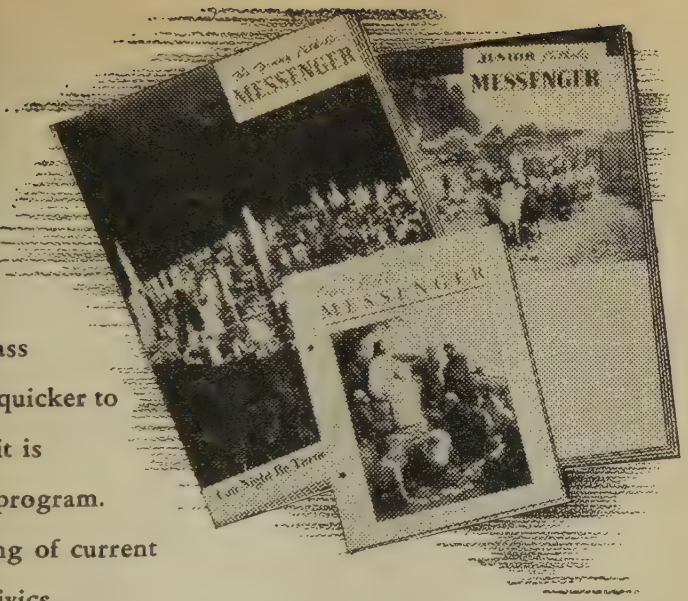
124 E. THIRD ST.
DAYTON 2, OHIO

The MESSENGERS keep your classes *mentally alert..*

● More and more teachers are disco
using the MESSENGERS is more alert, more
advance. Because the MESSENGERS co
easy for the teacher to fit them into a definite an
They furnish timely and authoritative hel
events, history, science, reli
and citizenship. Illustrated in co
features, the
ma



M



a class
and quicker to
ek, it is
ıdy program.
ıching of current
ıg, civics,
cluding various recreational
s bring vitality and lively interest to study
week throughout the school year.

es the 3 *School* Editions for classroom use, the
re published also in 3 *Confraternity* Editions
lic children who do not attend a Catholic school.

GEO. A.
PFLAUM
PUBLISHER
INC.

124 E. THIRD ST., DAYTON 2, OHIO

N. O. D. L. Notes

Mr. William C. Smith

NODL and the Legion of Decency Pledge

A RECENT issue of the *Commonweal* points out that there are various "accretions" to the pledge of the Legion of Decency which have accumulated during the past several years. The magazine in question goes on to say:

"The pledge now goes all the way from a simple promise not to patronize films of an objectionable nature—or theaters which show them as a matter of policy—to an over-all one which extends to night clubs in certain instances and especially to books, periodicals and newspapers. In this latter case the promise is so sweeping (it includes texts and illustrations and bars further patronage of offending publishers, distributors and retail outlets) that anyone who fully realized what he was pledging himself not to do would actually find himself unable to buy at retail a single book, magazine or newspaper, or patronize a single big department store. That such abstention might not be a wholly bad thing is not the point.

"What does call for serious consideration is this. If the faithful find thrust upon them each year promises so sweeping that they would change the habits of a lifetime, so that these people can no longer patronize their local newsdealer, magazine stand or candy store, or buy a Sunday paper, they simply will dismiss it. Objectionable 'literature' will continue to wax fat. And instead of cleaning up the newsstands we shall be troubling delicate consciences or diluting the seriousness with which the great bulk of American Catholics accept what they hear in church."

We are anxious to point out in this connection that it has never been the policy of NODL to recommend any drastic steps in connection with cleaning up the newsstands. Still less has NODL ever encouraged anything resembling a boycott of offending dealers. And of course, NODL has never operated in such a way as to malform the conscience of the public.

Dangers of Crime Comics

There has always been a great deal of speculation as to exactly how much harm is caused children by reading so-called comic magazines. A survey has been made of this condition with the results as follows:

"Harm wrought to youngsters through so-called comic books which emphasize crime has been demonstrated in a nation-wide questionnaire on the reactions of school children, which was circulated by *The Faculty Adviser*, a periodical for Catholic teachers, it is reported by *The Queen's*

Work Press, in St. Louis, publishers of the periodical.

"The answers of the children were recorded by some 5,000 Catholic school teachers and disclosed: crime comics teach ways to use weapons and to commit crimes; police are made to look stupid by super-heroes of these comics, and crime comics tempt children into the field of crime.

"The questionnaire showed that the big preference for the so-called crime comics was among children in large cities, while in congested areas the taste in comics runs to the funny, animal, sports and airplane books. The survey also disclosed that children read an average of four comics a week. The results of the questionnaire will be the basis of an article by the Reverend Robert E. Southard, S.J. of Rockhurt College, Kansas City, for *The Faculty Adviser*."

To the Lord of Real Estate

The following prayer is said to have been composed by a London business man of the past century:

"Oh Lord, Thou knowest that I have nine houses in the city of London and likewise that I have lately purchased an estate in fee simple in the county of Essex. Lord, I beseech Thee to preserve the counties of Essex and Middlesex from fires and earthquakes; and as I have a mortgage in Hertfordshire, I beg Thee likewise to have an eye of compassion on that county. And Lord, for the rest of the counties, Thou mayest deal with them as Thou art pleased. O Lord, enable the bank to answer all their bills and make all my debtors good men. Give a prosperous voyage and return to the Mermaid sloop which I have insured, and Lord, Thou hast said, 'That the days of the wicked are short,' and I trust Thou wilt not forget Thy promises, having purchased an estate in reversion of Sir J. P., a profligate young man. Lord, keep our funds from sinking, and if it be Thy will, let there be no sinking fund. Keep my son Caleb out of evil company and from gaming houses, and sanctify, O Lord, this night to me by preserving me from thieves and fire and make my servant honest and careful while I Thy servant lie down in Thee, O Lord, Amen."

Priceless

In China an American woman journalist watched a frail Sister cleansing the gangrenous sores of wounded soldiers. "I wouldn't do that for a million dollars!" the visitor remarked. Without pause in her work, the Sister replied, "Neither would I."—Maryknoll.

Magazines Disapproved

by the

National Organization for Decent Literature

February 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lae
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective

Eyeful

Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie

Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist

Ideal Love
Indigestible Digest

Joker

Keep 'Em Laughing!
Khaki Wacky
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade

Moron Laughs
Movie Glamour
Movie Play
Mystery Tales

National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines

Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus

Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective

Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank

Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases

Varieties Cartoon Cavalcade
Vital Detective Cases

What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink

Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique

Zippy Stories

Code and Cult

May a priest assist actively at a non-Catholic marriage?

Not without an Apostolic Indult (C.139), and then only under certain conditions. (Bouscaren II, p. 333).

What is the theology of euthanasia and suicide?

The modern demand for the direct killing of incurables and old people is pagan. God is the landlord of the house of life; we are only renters. Hence we may not intentionally burn down the house.

Indirect killing is different, e. g. removing a cancerous uterus containing an unviable fetus—on the principle of the double effect in ethics.

It is not allowed to kill prisoners of war. They are unarmed and non-combatants. It was done, however, by some of our military forces.

When is the rational soul infused?

Pre-Code authors were divided. The Code directs that all living fetuses, *no matter how young*, should be baptized absolute (Can. 747).

Some think that the legislator intended to settle the controversy. (Appello I n. 157—4th Ed.)

Is Catholic teaching on economic matters a question of ethics?

Questions without any moral bearing are not. But many questions have this moral bearing, e. g. poor wages, the lawfulness of strikes, fraud in business—unjust and uncharitable acts.

The social question, said Leo XIII, cannot be solved without the application of Christian moral teaching (Rerum Novarum 1891).

The Church can judge the acts of any earthly power from the moral viewpoint.

—P. J. Lydon, S.T.D.

A recent article in "The Priest" quoted the Apostolic Constitution "Divini Cultus Sanctitatem" of Pius XI as implicitly rejecting the Hammond organ. We have a Hammond in our church and our organist can certainly make it sound like the genuine article . . .

That is irrelevant. Let's put it this way: In our school we have a little girl who looks very much like a little boy. She wears blue-jeans, keeps her hair cropped short, and can trounce anyone in her room with one arm tied behind her back. Perhaps we are scrupulous, but we haven't yet thought of putting her on the altar in cassock and surplice — even though she would pass for a boy!

We're getting a new organ and the builder is trying to sell me on a harp and a set of organ chimes. Do you think their usefulness would justify the outlay?

No. Never, in many years of experience with the organ, have we had occasion to use either harp or chimes—and for five years we played weekly on an organ equipped with both (at the National Shrine in Washington). An outdoor carillon, of course, is bracing in its effect. But chimes indoors, accompanied necessarily by organ chords, are too slushy for good taste. And so with the harp—which on an organ is a species of xylophone. Take our advice and don't waste good money on such useless and impractical folderols.

Must the whole Dies Irae be sung at a Requiem?

Yes. Absolutely.

—Richard Ginder, F.A.G.O.

Which is better to improve hearing in a church, an electric amplifying system, or acoustical plaster on the ceiling?

It depends on conditions at a particular church. In a new building it is now possible to "engineer" the acoustics during the design period and know in advance the results to be expected. This includes consideration of the size and form of the structure and the materials of which it is built. Amplification will be included in large churches.

In a limited way corrections to existing buildings can be made by application of acoustical materials to walls or ceilings. Various materials may be used in addition to acoustical plaster. Amplification in existing churches is easily installed but this remedy should be considered (and contracted for) as an experiment because some acoustical faults are aggravated and not corrected by an amplifying system.

As soon as conditions permit we intend to build a new parish church to seat about 800. Our means are limited. What style of architecture is least expensive to build?

Building a church in any historic style carries with it many archeological obligations that are costly. Many believe the expenditure is not justified economically or aesthetically and so ignore "style," as such.

Contemporary architecture need not be "modernistic" or "futuristic" when these words are used to suggest something freakish. But it does recognize the "facts-of-life" in the building industry today, and few parishes can afford to do otherwise.

Contemporary architecture finds no difficulty in solving all functional and liturgical requirements of a Catholic church, and can do so with becoming dignity. The result, however, will be a church built here and now by us, and may bear little resemblance to those built centuries ago.

—Mr. Raymond M. Marlier, A.I.A.

Midweek Sermons for Lent

✠*John F. Noll, D.D.*

What Is Alienating The World From Christ?

I—The extraordinary zeal and activity of the followers of anti-Christ.

II—The lack of zeal and inactivity of Christ's followers, and of Catholics most of all.

I

(a) The discordant teaching of the sixteenth century reformers and the confusion created by the several hundred offshoots of Lutheranism, Calvinism and Anglicanism have produced indifferentism and its consequence—passive infidelity. When people see Christians so hopelessly divided they quite naturally refrain from following them to the churches. Since religion does not become one of their interests they begin to question revelation itself — and that makes them practical infidels, if not agnostics and atheists.

(b) But organized attacks against Christ and His one Church, secretly planned and executed with the perfection of a well rehearsed drama, have been pursued by Freemasonry for 150 years, beginning with the French Revolution, for which it admits it was responsible. The nations which it singled out for alienation from God were the so-called Latin nations, nearly 100% Catholic, including France, Spain, Portugal, Italy, Mexico, Central and South America.

It is the Grand Orient brand of Freemasonry, which is professedly atheistic. Its chief attack in these countries has been directed against Christian education and, therefore, against Christian schools. Later it was bold enough to confiscate Church property, disfranchise the clergy, and to try to provoke among a resultant secular-minded people hostility against the Church as such.

(c) Ever since the end of the first World War Communism, first introduced as a national policy in Russia, has become truly international (as Freemasonry is also international) with its every agent fired with a frenzied zeal to uproot religion everywhere. We see the anti-God activities of Communism at work in all the countries which recently were thrown into the Russian zone of influence. Under that influence the late Spanish Civil War was provoked, and that influence succeeded in having the UN take its recent action against Franco. Communism's attacks are directed chiefly at the Catholic Church because by that strategy it wins voluntary cooperation from every anti-Cath-

olic organization and even from the Protestant churches.

II

(a) The world over, Catholics regard their religion as a very personal matter intended for private practice only. When they organize, as they do in various ways in our own country, it is chiefly for fraternal or social reasons. They need a prodding to raise as much as a finger in opposition to enemies of Christ or in promotion of His cause—this, despite the fact that several million Catholics of our country majored in religion during their school life. Even those who, attending Catholic high schools and colleges, will have had sixteen years of religious instruction and formation, are of no help to their parish priests or Bishops, whereas they could do much, unitedly, towards Christianizing their respective communities. From their ranks we receive pitifully few leaders for the promotion of the cause of Christ.

(b) Potentially Catholics could have the largest organizations both of men and women in the United States—5,000,000 of each. The Catholic membership nationally exceeds the *active* membership of all the Protestant churches combined. Since 80% of this membership is urban, it resides where the greatest indifferentism prevails, where all the evils of our day prevail, such as divorce, birth control, off-color shows and movies, the taverns, gambling places. In the fifty largest cities of the United States, even including southern cities where our numbers are smallest, Catholics average from thirty-one to seventy per cent of the entire population. If they lived as they are taught to live, and walked behind the banner of Christ, they could change the entire face of these cities, Christianize them, spiritualize them. But because they are inert, inactive, and often set bad example, few are attracted to their Church.

(c) The same situation has prevailed in practically all Catholic countries in the past, and that is why a very small minority, hostile to the Church, has been able, by banding together politically, to throttle the religion of the majority.

The Pope's voice, the only international voice which speaks for Christ, falls on deaf and indifferent lay ears in all these countries. The people have been wont to let the cause of the Church rest entirely in the hands of the Hierarchy and clergy, while they are the only ones who can execute the Pope's program among those not of the faith.

CONCLUSION: For twenty-five years the Supreme Pontiffs have been calling on the laity to engage in Catholic Action behind their ecclesiastical leaders; but they have not responded. Pope Pius XII re-

cently told Catholic lay men and lay women that they must be "in the front lines of the Church's army, fighting seven days a week." We doubt whether one per cent of them have even read his words, much less thought of heeding them.

Not all of you are competent to take *leadership* in a Catholic Action movement, but every one of you can live your Catholic faith openly and influence those who work side by side with you in the factories and mills, those who live in your immediate neighborhood, all those whom you count as friends. You can be of help by distributing pamphlet literature, an instructive Catholic paper.

The effect of personal contacts and of the distribution of literature, as practiced by those not of the faith, will be told you in our next talk.

How To Learn Zeal From The Church's Enemies

Last week we noted that Catholics who should be on fire with zeal for the spread of the greatest gift outside Heaven, their faith, are, in fact, the most inert and inactive of all religious groups.

I—Zeal of the Jehovah Witnesses.

II—Zeal of the Communists.

(a) You have heard about the Jehovah Witnesses. Let us see what they do for the promotion of an unorganized religion. Each one regards himself as a "Witness" for Jehovah or God, and is obligated to make contacts not only with all his neighbors but with the entire community. They accept the interpretation of the Bible made by their founder and follow their present leader more blindly than any Catholic has ever followed the supreme authority of his Church.

In the year 1940 the membership of the Jehovah Witnesses in the United States was 44,000. During the past six years it grew more than 1000% and now counts 500,000 members in this country and nearly 3,000,000 over the world. That membership, of course, would not be impressive if every one were not a zealous apostle.

In August, 1946, the Witnesses held a Convention in Cleveland attended by 83,000 members, or one-sixth of the entire affiliation. A comparable attendance at a Catholic convention would be more than 5,000,000.

They brought their own cooks, carpenters, plumbers, policemen, doctors, nurses, auto mechanics, barbers, who worked for nothing. They brought in their own food by carloads; and served in improvised cafeterias more than 50,000 meals a day. An advance guard arranged for the rental of 60,000 rooms in homes of the city. During that week 70,000 of

them rang the doorbell of every home in the city, left their literature and in thousands of homes played phonograph records; 10,000 of them were stationed in the business district to hand their literature to every passer-by. The convention closed with the baptism of more than 2,600 Clevelanders.

These people love persecution and thrive on it. Thousands of them were imprisoned in the United States, England, and other countries where they were conscientious objectors. They have cheerfully gone to jail for refusing to salute the American flag, or for refusing to desist from giving out their pamphlets and other literature without a license from the local authorities. Every one of them claims that he has the standing of a "minister of the gospel" and, therefore, was not subject to Selective Service.

They regard it as their absolute duty to bring as many as possible into their fold. They own a large Brooklyn radio station, publish more than 1,500,000 books, 11,000,000 pamphlets and 12,000,000 magazines every year in eighty-eight languages.

Although they have no churches, but call their local societies "company organizations," through their particular methods they contact everybody. The means of livelihood for most of them are the small profits made from the sale of their books and pamphlets and magazines from house to house, "witnessing." Their motto is five days devoted to God and one day to secular work.

Most of the Witnesses have had poor schooling, and are poor, although there were 100 physicians and 250 nurses from all over the nation in attendance at the Cleveland convention.

The Jehovah Witnesses are quite anti-Catholic because, disavowing organized religion, they know the Catholic Church to be the strongest organized religious force internationally.

(b) In one of Christ's last addresses to the Apostles. He told them that they were to be "witnesses" to Him to the farthermost parts of the earth. The Apostles were that and so were most of the Christians who were converted by them—even unto martyrdom. But history does not record any similar widespread love for the faith and zeal among Catholics as a whole since that day. We had the Middle Age crusaders, but the zeal and sacrifices of most of them were not altogether spiritual.

The Jehovah Witnesses display a disinterested spirit and zeal, even if their effect is injurious to Christ's Church and, therefore, be in reality anti-Christian.

II

(d) What has been said about the Jehovah Witnesses is equally true of the members of

the Communist Party and of their sympathizers. Their religion is anti-religion, but every member is an apostle. He does not join the Party for any personal benefit, but rather to promote its cause. To that end he makes great sacrifices, runs risks of open hostility, attends night schools to become versed in tactics and methods of propaganda. Direction from Moscow is not a recommendation but an order, to which he subscribes more abjectly than any Catholic does to pronouncements from the Holy See.

Satan, the father of lies and deception, is his model, and in his apostolate he puts "on the appearance of an angel of light." In Labor Unions he pretends to be the workers' best friend. He talks so much about the laboring man's welfare and ways and means of improving it that most members get behind him and elect him to office. It is said that twenty-five Communists can influence 25,000 workers in a large industry. They have sympathizers in the secular press, in the magazine field, in colleges and universities, in commentators over the radio, among the motion picture artists, in every department of government, who dispose the minds and hearts of people to listen to and follow the Communist Party program.

Communists also believe in world domination for the Party to the degree that in every country they agitate and promote mass meetings. In Latin countries, such as Italy, France, Spain, Central and South America they openly insult and attack the clergy and the Church—the only strong bulwark against the success of their cause.

Now the number of Communists outside Russia and China is comparatively small. But if they can so form and mold the thinking of mankind, just think what the 30,000,000 Catholics in the United States could do; the 90% of Catholics in Italy, in Spain, in Poland and Latin America could do; what more than half the population of Austria, Hungary, Belgium, and other countries could have done in the past if they had had the apostolic spirit and fought unitedly for the infiltration of society with the spirit of Christ!

CONCLUSION: If each Catholic were a "witness" to Christ, as the Jehovah Witnesses and as the Communists are to anti-Christ, think of the influence they could wield for God and country! Since they alone have very definite religious convictions, the gift of the true faith, and the gift of the Holy Spirit, they *must* be such witnesses, they may not live their religion only privately. They must represent their Church, represent Christ favorably in public life—and how eager and anxious they should be to do that for a cause so worthy and holy!

Sermons for 1947

For the Month of February

Press Sunday

FEBRUARY 9

POPE Pius XI designated St. Francis de Sales patron of the Catholic press, and the month immediately following his feast—the month of February—has been named "Catholic Press Month." It is most fitting, therefore, that on this first Sunday of February, you be reminded of your duty to support the Catholic Press.

(1) Most theologians today agree that parents who patronize the secular press so generously by subscribing to the daily paper, and to one or more weekly and monthly secular magazines, cannot, in conscience, neglect to receive into their homes and read a Catholic paper.

Special Catholic weeklies are published today for most dioceses, and there are a few national weeklies which carry religious instruction and spiritual guidance for the whole family. There are weekly and monthly Catholic magazines published for intellectuals, but they are poorly patronized. Then there are various magazines devoted to the Home and Foreign Missions, one of which should enter every home—because all members of the Church should be interested in all that concerns the Universal Church.

(2) You may not have had the matter brought to your attention hitherto, but during the war and since, daily newspapers of the United States have not been able to obtain news from the many countries dominated by Russia. All that they carry is rumor or false propaganda.

But you can learn what is going on in these countries from your Catholic paper, because the Holy See has contacts with Bishops and personal representatives in practically all these countries except Russia. This news, appearing first in the Vatican City newspaper, is relayed to the Catholic press every week. If there be anything regrettable it is that this same service does not reach the secular press, because more than 100,000,000 non-Catholics never see the Catholic press. The slanders against the Church, broadcast from Moscow, are carried in the daily papers, but are refuted only in the Catholic papers. Therefore you should not only subscribe to the Catholic paper, but *read it thoroughly* every week, even though you do not have time to do so on the day it arrives. Then certain items should be shown to your non-Catholic friends.

(3) Another thing you may not know is that the Bishops of the United States established a

Press Department under the National Catholic Welfare Conference which, for years, has had agents in practically all the capitals of Europe, who cable fresh news which concerns the Church, and write stories about conditions as they pertain to religion and morals. It is a service quite similar to that of the Associated Press to the secular newspapers. You, who pay only a couple of dollars a year for the Catholic paper do not realize that you have the benefit of a service which costs several hundred thousand dollars. Protestantism has no such world news service as has our Church.

If, in addition, you read a Catholic paper which specializes in religious instruction and guidance, in the refutation of slanders directed against the Church, you would be well equipped personally to defend your faith, and to answer calumnies of the enemy, often believed by your very neighbors.

Conclusion: Resolve, therefore, during this Catholic Press Month, to subscribe to at least one Catholic paper and magazine, and to read it with regularity—some portions of it with your children. Children who have not had a good Catholic upbringing in the home and in the parochial school, both elementary and high, are in sore need of the instruction contained in the Catholic paper.

The Sunday before Lent

FEBRUARY 16

A SEASON for penance and repentance, covering a period of forty days, dates back to the early centuries. Christ, although He did not and could not sin, observed forty days of strict fast and abstinence in the desert, as Moses and Elias, great saints of the Old Law, did before Him.

Every person who has sinned must do penance in some form.

(1) The Bible recommends three kinds of penance, namely, prayer, fasting and almsgiving, and the Church would like to have her people practice all three kinds during Lent: (a) by attending weekday Mass and the midweek public Lenten devotions; (b) by fasting according to the mitigated law in each diocese, and (c) by devoting to religious and charitable causes money saved by the practice of self-denial.

(2) Lenten regulations are not identical all over the world, as the Church permits Bishops to modify them according to the circumstances of place and times. In most dioceses of the United States the Lenten law reads in substance as follows:

(a) The Lenten fast and abstinence begin on Ash Wednesday and cease on Holy Saturday at midday. All the days of Lent, except Sundays, are fast days. The Wednesdays and Fridays of Lent (excepting the Wednesday

in Holy Week), Ember Saturday, and Holy Saturday until noon, are also days of abstinence.

(b) Those who have passed their twenty-first birthday and have not yet passed their fifty-ninth birthday are obliged to fast. The sick and the convalescent, those to whom fasting would cause grave injury to health or would cause such exhaustion as would interfere with their daily duties, are excused from the Lenten fast. Those who are in doubt whether or not they are excused should consult their confessor or pastor.

(c) Those who are obliged to fast are allowed but one full meal a day, either at noon or in the evening. They may eat meat only once a day, on the days meat is permitted. In the morning a small breakfast, meat excluded, is permitted. People may use the customary fruit juice in the morning. The luncheon should not exceed one-third of the dinner.

(d) The law of abstinence from meat, which applies to all Catholics except infants, forbids the eating of meat and soups or gravy made of meat; it does not, however, exclude the cooking and seasoning of food with drippings or lard.

(3) By virtue of an Indult granted to the Bishops of the United States by the Holy See for working people, Bishops permit working people and their families to eat meat once a day throughout Lent, except on Fridays, Ash Wednesday, and Holy Saturday until noon.

This Indult allows the same people to have meat at the main meal on the Ember Days and Vigils (Christmas excepted) throughout the year.

The term "working man" includes the working woman if she is the chief bread-winner of the home. But those who avail themselves of the Indult are expected to perform some other work of penance, for example, to abstain from alcoholic drinks, candies, tobacco, etc., and attend public Lenten devotions. Attendance at daily Mass is highly recommended.

Conclusion: In order that you may catch the spirit of Lent at its very beginning, the Church has been preparing you for it since Septuagesima Sunday. Most people begin Lent well, but grow more lax rather than more earnest and fervent as the days pass. The world needs the blessing of Heaven today as never before, and to procure it every follower of Christ should not only repent and do penance in his own behalf, but for others who seldom get down on their knees.

The Church A Living Organism

FEBRUARY 23

THE Church of Christ is divine not only because its Founder was divine and because it is the custodian of divine things, but even more so because the Holy Spirit is its very soul.

(1) Because the Church has a body and soul it is a living *organism*, just as you and I are. Its body was created by Christ during His public life. At the time of Christ's death its body was constituted of the twelve Apostles, who were to function corporately, and of those whom Christ was wont to call His disciples, or pupils.

Then on Pentecost, after the Apostles and disciples observed a novena in preparation for the coming of the Holy Spirit, Jesus, in keeping with His promise, sent this Holy Spirit to this group both collectively and individually. From that day the Holy Spirit has been the principle of life of "the body, the Church."

St. Paul (Col. I, 18) refers to the Church as the body of which Christ is the Head. Christ was to be with His Church "all days even unto the consummation of the world," and the Holy Spirit was "to abide with it forever." Therefore, no matter how good or bad or indifferent its members might be, the Church remains for all times a *divine organism.*

(2) You will note that we do not call the Catholic Church a religious "organization." Protestant churches are that, and any one may found a "religious organization" in the sense that it is composed of people who unite for the pursuit of religious objectives. But no human being can create a human *organism*, much less a divine organism. Science, despite all its strides, has failed to invent life in any form, or to impart life to matter. Only a God can do that, and only a God could create a supernatural *divine organism*, which the Church must be if its members may draw divine life from it.

Just as the millions of cells in your body are vivified with life because they are a part of your living body, so every member of the Church can be vivified with divine life by having contacts with the source of such life.

(3) I have told you that the Holy Spirit descended upon Christ's apostles corporately and individually, and on His disciples individually. So did He descend on you when you were by Baptism "born of water and the Holy Spirit," and more particularly when the Holy Spirit entered your soul in person through Confirmation. You then actually became in the words of St. Paul "a temple of the Holy Spirit" (I Cor. VI, 19).

You were not born, understand, into Christ's Kingdom, but rather were transferred "from the power of darkness to the Kingdom of the Son of God's love." You were grafted on the divine body, the Church, and only then began to draw from it divine life. Christ beautifully illustrated this in the Parable of the Vine when He said: "I am the vine and you are the branches. Just as the branch can bear no fruit unless it remains united to the vine, so neither can you unless you remain united to Me."

This teaching of Christ refutes the average American who believes that his salvation is equally secure whether he is a part of the divine organism or not.

Conclusion: When your non-Catholic friend talks about church, you should tell him that you or he would have the same right to found a religious *organization* as any human being who ever lived, no matter how learned or how holy; but that neither you nor he, nor any human founder of "churches" could promise the home of God in Heaven in return for compliance with certain terms of salvation. Only God can offer Heaven to anyone, and it rests with Him to stipulate the terms—and only He, of course, could supply the supernatural helps needful for the acquisition of a supernatural end.

The Apostolic Church in Action

MARCH 2

I believe in One, Holy, Catholic and Apostolic Church

WE have made very clear from Holy Scripture that Christ taught the Apostles corporately and in their corporate character gave them definite powers and commissions and finally that He selected one of them to become His Vicar as a visible head of a visible Church, to become effective after He, the Founder, returned to Heaven where He could be only the *invisible* Head.

(1) In the Acts of the Apostles, we see the apostolic body, with Peter as its head, in operation. Ten days after Christ returned to Heaven, in keeping with His promise, the Holy Spirit was sent by Him to animate this body supernaturally, to be, so to speak, its soul, the source of its divine life, its guide and protector. On the day of the Holy Spirit's coming the one, holy and Apostolic Church became truly "Catholic." We read in the Acts of the Apostles (II, 41) that there were in Jerusalem to observe the centuries-old Jewish holyday, people from a dozen countries, and that 3,000 of them became members of the Church despite their deep inherited prejudices. Only the Holy Spirit could penetrate this prejudice through the sermon delivered by St. Peter, head of the apostolic body.

The throng which came to Jerusalem for the Jewish feast of Pentecost did not expect the unprecedented thing they witnessed. The incident disturbed the ecclesiastical leaders greatly, and to check the new religion they decided on drastic action. They brought about the arrest of St. Peter, but in answer to the prayers of all the newly converted (Acts V, 19) Peter was liberated by an angel. After his liberation he risked his life by entering the temple to preach to the people (Acts V, 21). He and

the other Apostles were then brought before the Sanhedrin, where the High Priest, presiding, said to them: "We strictly charged you not to teach in this name, and behold you have filled Jerusalem with your teaching and want to bring this man's blood upon us." Peter's answer was: "We must obey God rather than men" (Acts. V, 28-29).

(2) Peter did not stop there, but pointed out that they were guilty of Christ's death, but would be forgiven if they repented. According to the Bible, members of the Sanhedrin were "cut to the heart and wanted to slay them" (Ibid. 33). They were quieted by Gamaliel, "a teacher of the Law respected by all the people" (Ibid. 34). He told the Sanhedrin: "Keep away from these men and let them alone. For if this plan or work is of men, it will be overthrown; but if it is of God, you will not be able to overthrow it. Else perhaps you may find yourselves fighting even against God" (Ibid. 38-39). This advice should have been heeded by persecutors of the Church during the later centuries, including the "reformers." They have never been able to overthrow the Church because "it is the work of God."

The imprisonment of some of Peter's successors was no more a deterrent to the Church's progress than the temporary imprisonment of Peter and of his fellow-Bishops. Slaying them only had the effect produced by the slaying of the Church's Founder and their Master.

It was not long thereafter that the Apostles met to select a successor to Judas. Peter presided and outlined the qualifications the candidate must have. Later there was held a Council of the Apostles in Jerusalem at which Peter presided. Different matters were argued, but when Peter arose to speak and declared what must be done "all held their peace" (Acts XI, 18).

(3) Peter first established his See at Antioch, where many of Christ's followers lived and where the name "Christian" was selected as an opprobrium to designate members of Christ's Church. Later he moved to Rome, the capital of the powerful Roman Empire, where it was fitting that the head of the Church should reside, even if he was not welcome there. According to all the best historians both Peter and Paul died martyrs in Rome under Nero, and from early writings, still preserved, it is clear that Peter had successors in the person of Linus, Cletus, Clement, who were his contemporaries and likely consecrated Bishops by him. They were martyred, respectively, in the year 78, 90, 98. An epistle of St. Clement to the Corinthians is still preserved, and in it we read that he claimed headship over the entire Church for the Bishop of Rome, even though St. John the Apostle was still living.

St. Ignatius, Bishop of Anti-

och, who died a martyr in the year 107, wrote seven epistles in which, Cardinal Newman says, "The whole system of Catholic doctrine may be read in outline." He speaks of "Bishops, priests, and deacons," which shows that these Orders existed in the Church from apostolic times.

St. Irenaeus, who died in the year 202, in his work *Adversus Haereses,* enumerates twelve Popes who immediately succeeded St. Peter, the last eight of whom lived during his lifetime.

Conclusion: The history of the Catholic Church is most fascinating, and no one can read it with an unprejudiced mind without clearly seeing the hand of God guiding it through the ages amid difficulties which no human institution could possibly have surmounted. Be proud and thank God daily for the gift of the true faith.

The Hidden Truth

Miss Kathryn Craven, nationally known radio commentator, writing from Europe after she had visited twenty-one countries, speaks of the misinformation that our newspapers are giving to the American people. "It is difficult to believe," she says in discussing UNRRA, "that there are Americans claiming to be loyal citizens who will cover up the truth to hold on to a job. When I went into the Balkans last year as a war correspondent I repeatedly heard from other Americans, 'Isn't it too bad we can't tell the people at home the truth?'

"One American officer stationed there declared that he dared not tell what he knew because it would mean courtmartial. Two American women were so badly treated in Yugoslavia that our embassy at Belgrade had to send them by plane to Italy to save their lives. We protested their treatment as we protested other indignities suffered by fliers, but not until our planes were shot down and our fliers murdered did the American people ever hear of any of these outrages. Most of our supplies sent to Yugoslavia go to build up Tito's armies. People who get any of these materials are forced to apply for them at a communist office."—Ave Maria.

No Permit

Admission to synagogues on New Year's Day is usually by paid ticket in New York. A policeman on guard outside a synagogue, while Rosh ha-Shanah services were in progress, was asked by a man: "Can I go in there?"

"You have no ticket," said the officer.

"But I want to go in for just a moment to see a cousin."

"All right," said the officer. "Go on in, but if I catch you praying, God help you."—The Liguorian.

London Comment

Mr. Wilkinson Sherren

Best Known Priest

WHO is the best known priest in England and Wales? All told, there are about 6,250 priests. I daresay this much-talked-of priest is also known in America, though believe it or not no one here or in the United States has ever shaken hands with him! His name is "Father Brown," the simple and subtle hero of Chesterton's detective stories. Episodes in his career are now being broadcast.

"Father Brown" is known in households where Catholic pastors in the flesh would be sniffed at. Incidentally, Chesterton by making his hero so human and yet so clever, has brought the Catholic priest out of the Protestant-manufactured bogey-land into the company of all those who are smiled at and admired. In other words, he is a delightful citizen, but so droll that he talks about God in ordinary conversation.

The prototype of "Father Brown" is Chesterton's great friend, Fr. O'Connor, of Bradford, pastor of a hillside church on the edge of the Yorkshire moors. Reginald Jordan has written about him in the Radio Times, and reported that he was still carrying his famous old umbrella.

Helps Build a Church

SOME pastors are struggling with far more than the usual load of difficulties and cares—the aftermath of World War II. They are up against the problem of bomb-damaged and enemy-destroyed churches, the dearth of building materials, and official slowness in issuing permits.

But Fr. John Bamber, curate at Preston, has succeeded in short-circuiting delays and circumventing all difficulties. As soon as he was designated parish-priest of a new church to be built in an expanding area of Blackpool, he got down to brass tacks. But no permit would be given for building a permanent church, neither was the good Father allowed to pay for the services of an architect. So what did Fr. Bamber do? He applied for permission to build a temporary church, and was allowed to do so on the understanding that only volunteer labor could be employed. Good enough. Then a local architect offered his services free of charge. Fine. All was then set for action. So Fr. Bamber and his future parishioners did the work themselves.

I saw a picture of him in battle-dress tunic and a builder's overall, using a shovel with the best of them. Non-Catholics also co-operated in this brave endeavor, and now the job is done.

Expert on Sound

MEET Fr. Maurice Beckett, parish priest of Kenton, Middlesex, who is an expert on sound, particularly recording. He has been visited by a staff reporter of the London Universe—result, many letters, many 'phone calls. He has a recording studio of his own in the presbytery, and is ecclesiastical advisor for the shooting of "Captain Boycott," the new Stewart Granger film which is being made by Individual Pictures at Pinewood.

It was through Fr. Beckett that fair-haired actress Rosheen Boland got her chance. On the advice of her cousin, a parishioner of Fr. Beckett's, she visited him. Her voice, he thought, indicated great possibilities; he made a recording of it which confirmed his expectations. Quick off the mark, Fr. Beckett took the recording to the Individual Pictures Studio—result, Rosheen was given a speaking part in "Captain Boycott." Prelude to all this was that Rosheen had made 24 Novenas to Our Lady.

By the way, Fr. Beckett's studio is about the size of an ordinary living room, but it might well be a corner of Broadcasting House or H.M.V.

An Heroic Death

HERE I think is a fine example of the most exquisite consideration for others. The Rt. Rev. George Bennett, Bishop of Aberdeen, who died on Christmas Day, suffered three hours agony from thrombosis during the night. He would not summon help since he did not wish to disturb the household.

First for 115 Years

THE first complete Breviary to be printed in England for 115 years is being published by the well known firm of Burns, Oates & Washbourne, of London. The text has been prepared under the direction of two editors appointed by the hierarchy. It incorporates all the latest additions, and was completely up to date at the time of going to press. The Breviary is in amplified form to reduce cross-reference to a minimum. Certain portions, usually given by reference, are in full. Collect and antiphon are repeated where necessary. All repetitions are in the same size type as the main text. Each volume has been compiled to overlap, for the convenience of travelers.

Fr. Riley's Menagerie

DEATH has claimed one of the best known priests in the north of England, Fr. Reginald Riley, S.J., for many years pastor of St. Mary's, Lowe House, St. Helens. A great animal lover, he received rare birds and beasts from all parts of the world. So the time came when "Fr. Riley's Menagerie" became famous. Most talked of "pet" was Joey, the alligator, who disported himself in a pool in the church grounds.

Honored

THE New Year Honors awarded by the King rarely contain any surprises. In the list, however, appeared the name of Fr. Edward Warner, S.J. who received the M. B.E. He is the principal Catholic chaplain at the War Office, and was commissioned in December, 1939. He took part in the expedition to Narvik.

Hierarchy Warning

THE Hierarchy of England and Wales have issued the following statement on "Moral Rearmament," otherwise known as Buchanism, or the Oxford Group movement:

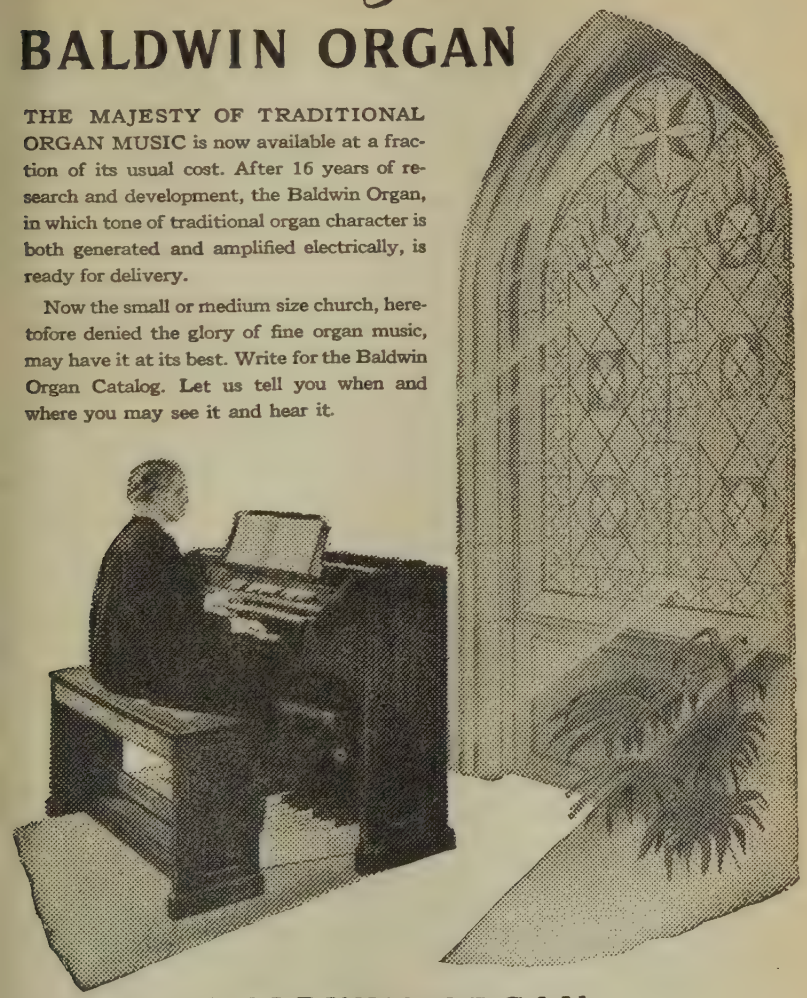
"This movement is so tainted with indifferentism, with the error that one religion is as good as another, that no Catholic can take any active part in such a movement, or formally co-operate. Catholics should be warned not to attend their meetings or gatherings even as spectators."

Announcing the New

BALDWIN ORGAN

THE MAJESTY OF TRADITIONAL ORGAN MUSIC is now available at a fraction of its usual cost. After 16 years of research and development, the Baldwin Organ, in which tone of traditional organ character is both generated and amplified electrically, is ready for delivery.

Now the small or medium size church, heretofore denied the glory of fine organ music, may have it at its best. Write for the Baldwin Organ Catalog. Let us tell you when and where you may see it and hear it.



BALDWIN ORGAN

The Ultimate in Electronic Science

THE BALDWIN PIANO COMPANY, Cincinnati 2, Ohio

Makers of BALDWIN, HOWARD, HAMILTON and ACROSONIC Pianos

Book Reviews

Canon Law, a Text and Commentary, by T. Lincoln Bouscaren, S.J., and Adam C. Ellis, S. J., Bruce, Milwaukee, 1947; pp XIII, 942.

In this latest of Father Bouscaren's helpful contributions to the science of Canon Law, the author of the "Canon Law Digest", with the collaboration of Father Adam Ellis, introduces a welcome text book which combines three features: the use of the vernacular; outline surveys of as much as is practical of the Latin text of the Code; examples, cases and questions. It is the authors' aim to furnish a preview in English of the contents of the Code, with a two-fold object in view: to impart a sound understanding of essentials and arouse a deeper thirst for canonical learning.

The canons are summarized, except in the section on Matrimony where they are individually translated, and the student is thus more quickly introduced to the laws of the Church while in no way dispensed from their study in the Latin Code. The use of this text should allow the student to become acquainted with the less important canons, to digest more fully the important ones, and still have time for canonical research, a desirable objective heretofore unattainable because of the necessarily stream-lined nature of the seminary course in Canon Law.

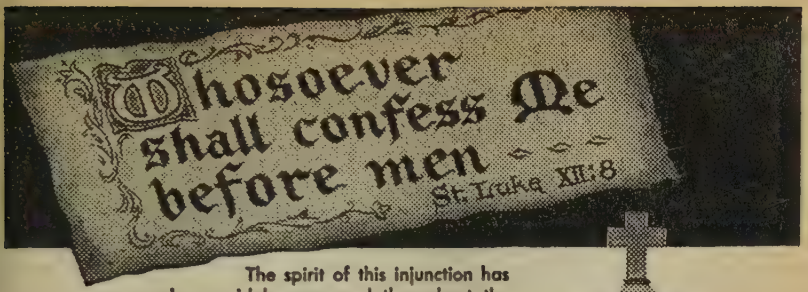
The text contains a summary of Book I; most of Book II; all of Book III, with the exception of the sacraments, (other than Matrimony, Orders, and indulgences), and De Beneficiis; and a practical summary of Book V. Book IV is omitted on the ground that it is not ordinarily attempted in the seminary course, but an excerpt from it, De Suspensione ex Informata, is treated in the section penalties.

The style is trenchant and succinct. Controversies are bravely faced, opposed opinions are clearly stated, their sources amply cited, and practical solutions offered. The cases and questions are of every-day applications and should open up the matter to a thorough degree. There is a very generous compilation of source material, both classical and contemporary. The indices are copious; the index of canons, especially, will encourage the student to correlate his knowledge of the individual statute with the other parts of the Code.

One might wish that there had been included at least a survey of the progress of a matrimonial case through the stages of its course in the tribunals, in order to give the future priest an idea of the procedure. Also, it seems odd, in regard to the canon on time, to find minute calculations for such places as Weston and Woodstock, when no mention is made of Portland, most western of U. S. dioceses. These slight criticisms in no way alter the fact that this book is very thorough, most happily opportune, and sure of a hearty welcome by teacher, student and parish priest.

Charles A. Kerin, D.C.L.
St. Edward's Seminary,
Kenmore, Wash.

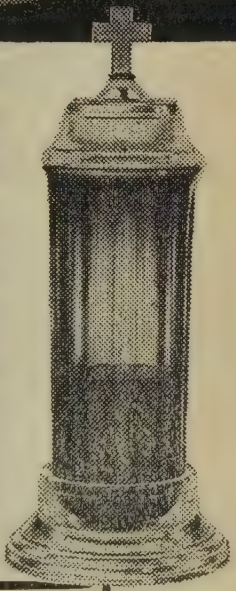
Collectivism Challenges Christianity, by Verne Paul Kaub, Light



The spirit of this injunction has been widely expressed throughout the years of War by the burning of Votive Lights. This externalization of Faith has become a deep and rich part of the spiritual life of the faithful. The clergy is encouraging the continuance of this custom.

No lamp is better adapted to the high purpose, or more richly conceived to fulfill that purpose, than the Will & Baumer Sanctolamp No. 2, illustrated. The restrained beauty of natural materials . . . crystal glass base, ruby or crystal glass chimney, crowned by a delicately ribbed glass cap, on which a metal band supports a cross of fiery ruby . . . these give to this exquisite lamp a dignity that well befits its use and surroundings. Within, of course, is the famed Sanctolite which this lamp was designed to hold. No wax ever touches the lamp itself! It is quickly disassembled into its three component parts for easy cleaning or replacement of Sanctolite.

Purchased separately, the Sanctolamp is $4.50.



SPECIAL INTRODUCTORY OFFER*

3 Sanctolamps No. 2	Value	$13.50
100 Sanctolites	Value	42.00
	Total Value	$55.50

To acquaint you with the beauty of these new Sanctolamps, we offer the combination for $51.00

*Subject to withdrawal without notice.

WITH YOUR ORDER, we will, upon request, supply FREE these beautifully colored posters. They are dignified, restrained—a fitting means to encourage this worthy devotion. With them you will also receive prayer leaflets and remembrance cards.

WILL & BAUMER Candle Co., Inc.

Established 1855 Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	78 Broad St.	102 N. Franklin St.	928 S. Flower St.	122 Notre Dame St. W.

and Life Press, Winona Lake, Indiana, 1946, 249 pp.

THIS book is written by a Protestant gentleman sincerely interested in the survival of Christianity and "Free Enterprise." Unfortunately, his zeal for both causes explodes into frequent impressions that he has identified them. The chief defect in Mr. Kaub's treatment of his triad—economics, politics, and religion—consists in his perilous approach to a statement of all three as a trinity.

The author professes to write for Protestants; he rules out even the hope that his book may be found pleasing to Catholics (p. 203). In this, happily, he is mistaken. He has pleased this reviewer in several instances. The unmistakable sincerity of the author, his wide research and careful documentation, his zeal for the cause of a Christianity vitalized by dogmatic belief, his detestation of atheistic communism, his dislike of left-wing, political pulpiteerism, his protest against the abuse of radical propagandizing in higher education, his whole-souled patriotism, his admiration for Catholic social teaching, and his generous, skillful, and intelligent use of sound Catholic authorities prove to be very pleasing indeed.

In a work of this nature, certain controversial issues and questionable points inevitably arise. In this instance, the chief weaknesses of the book seem to spring from the author's zeal and enthusiasm—a fact which often impedes close thinking and necessary distinctions.

The identification of Christianity and Free Enterprise, and the statement, "property rights are personal rights" (p. 178) are instances which agreement must be withdrawn. A reading of Fanfani's Catholicism, Protestantism, and Capitalism would have prevented the author from attempting to prove that Capitalism had its origin in the parables of Christ. The use of the adjective "Christian" is almost as wild and loose (although with a saving difference) as in Gerald L. K. Smith's magazine, The Cross and the Flag. The author's preoccupation with Christianity as a social and even an economic gospel creates the unfortunate impression at times that he has lost sight of it as a faith and a religion. The danger of this subversion of values is clearly shown in the abasement of the phrase "Christian ideology," which occurs too frequently in the book.

The book's format is irregular. Beginning with page 90, even the proper sequence of pages takes a holiday. There is wild confusion from pages 90 to 153: twenty pages are entirely missing; thirty pages are entirely duplicated. Many of the other pages are marred by off-center printing. These printing lapses should be corrected in the next edition.

Nelson W. Logal, M.A.

Mariology, by Rev. M. J. Scheeben, translated by Rev. T. L. M. J. Geukers, Vol. I, B. Herder Book Co., St. Louis, $2.50.

MARIOLOGY, an organic part of dogmatics, treats specifically of Mary, the Virgin Mother of God and the universal Mother of Men, in many phases. This first volume, which revives Father Scheeben's theology on Mary, covers the following subject matter. Under "The Concept and Sources of Mariology" are these headings: Mary

MORE LITURGICAL MEDITATIONS (OR SERMONETTES) BY THE AUTHOR OF "WE OFFER THEE," IN PREPARATION FOR SUNDAY MASSES; RECOMMENDED FOR FAMILY AND PRIESTLY USE.—*Books on Trial.*

IN HIM WAS LIFE

BY JOHN P. DELANEY, S.J. **$2.75**

In this new book, Father Delaney has taken the topic of each sermonette from the Introit of the Sunday Mass, and in the refrain of the Introit carried though the other prayers of the Mass, the Collect, the Epistle and Gospel the Gradual, the Offertory and Communion hymn—the "theme song" of the day's Mass.

Father Delaney writes, "There is a slowly self-revealing beauty in all the 'theme songs' of the Mass. They are well worth our weekly and daily study. They can become the 'theme songs' of our daily living."

A book every priest will find helpful and stimulating—one he will want to give to another priest or to liturgically minded laymen, as well as keep.

AMERICA PRESS,
70 East 45th Street, New York 17, N. Y.

Please send me ..... copies of IN HIM WAS LIFE, at $2.75 each.

.....I enclose $..... (postage free)

.....Bill me, at $2.75 each, plus postage.

Name .....

Address .....

City ..... **Zone**..... **State**.....

☐ **Please send your book and pamphlet catalog.**

in the New Testament, Mary in the Old Testament, Mary in Tradition, Literature About Mary. The next division, "Christological Foundations of Mariology," has these chapters: The Virgin Conception, The Virginal Motherhood, Mary's Perpetual Virginity, The Divine Motherhood, The Bridal Motherhood. In "The Basic Principle of Mariology" is treated: The Distinguishing Mark of Mary's Person, The Source of Mary's Dignity. The Appendices include four signal discussions: The Protoevangelium, The Human Procreation, The Actio Unitiva ascribed to the Holy Ghost, The Annunciation by the Angel.

Mary's importance in the dogmatic system of the Catholic Church cannot be dimmed. She is, in truth, the new Eve, co-worker in the Redemptive scheme, the first and most perfect fruit of the Redemption through the personal splendor of her supernatural life and through her activity. The author's summary estimation is entirely accurate: "Mary, the spiritual mother of each individual redeemed soul and of the Church as a whole, is the model both of the divine filiation of grace of redeemed persons and of the heavenly motherhood of the Church." She rightly merits a distinct section of dogmatic theology.

Specific emphasis has been given her in the unravelling history of Mariology because of Protestant attacks against the Catholic doctrine of grace and the Church, with which the wrangle about Mary's privileges in question went simultaneously. It was up to Catholics to defend and exalt in Mary their mystical conception of the Church as the mother and mediatrix of grace.

Father Scheeben's painstaking exploration into the numerous mines of Marian theology is a service to the Church as it is to those who have or who do not have membership. It is a service to the Church because it is at once an exhaustive explanation and a convincing refutation of Mary's position. It is a service to the members of the Church because it is a fund of information and inspiration which the well-informed will want to have at their fingers' edges or on their library shelf for ready reference. It is a service to those who are not members of the Church because it is a statement of historical fact, capable of drawing them grace-wise per Mariam ad Jesum.

A new edition of the book should include a more even documentation; as it is, some sections are better documented than others. Some footnotes giving the "senses" of the quotations from Sacred Scripture might also be appropriate and useful.

Seminarians who make a formal study of Mariology in their curriculum will need this tract. Priests will do well in their Marian sermons and convert instructions with so splendid a reference. The laity, who will find it technical in great part, can yet purchase no finer book for diligent, meditative study.

Raymond F. Roseliep

In rejecting Christ from the peace tables the "puny" five, the "disunited nations," have proclaimed their impotence to perform the tasks they rashly assigned themselves.

WHAT CRITICS SAY ABOUT

THE EUCHARISTIC SACRIFICE

BY REV. EDWARD DAHMUS

1."Your book differs too radically from current Mass literature. It will not receive a hearty welcome."

2. "I fear you will never get back in cash returns the three-thousand dollars you paid for the drawings. But the artist did not over-charge. The pictures will never die. It is a crime to have them copyrighted. They should be the common property of the Church."

3. "A book of eighty small pages of large print has no room for foot-notes and the quoting of authors. To many it will not appear sufficiently authoritative. Its very positive importance for the interpretation of the Mass may be only grudgingly acknowledged."

4. "To see and to embrace the obvious in the Missal is, you say, your intention and desire. You do make the obvious so obvious that inveterate Mass-theorizers studying your book are in danger of losing the faith."

5. "Your booklet may become the standard textbook for studying the Mass in study clubs, high schools, and seminaries. You make the Mass very teachable. You have stripped the subject of a bothersome burden of barnacles."

6."Meditation with your little book in hand is equivalent to serious study. The simplicity and clearness of your language is as deceiving as the depth of quiet waters. I spent hours reading and re-reading the little gem."

7. "Your treatment of the Mass as a closely knitted religious drama enacting the mystic renewal of the Passion, Resurrection, and Ascension gave me a clearer understanding of the words of St. Paul (I. Cor. 11) that the Holy Sacrifice is to be offered 'donec veniat.' Your mystic ascension of the Mystical Body to the Father's table is a continuous rehearsal of the final ascension to the Father when—'HE COMES.'"

BUECHLER PUBLISHING COMPANY

Belleville, Illinois

Imitation Leather $1.50

Currente Calamo

Continued from page 88

fred Baker Lewis, Greenwich, Connecticut; and Palmer Weber, Research Director, CIO-PAC. The Committee is fighting jim-crow in labor.

Well known, especially throughout the Middle West, as a fighter for the rights of labor and for racial justice, Fr. Gilligan is also chairman of the Minnesota Governor's Interracial Commission. His doctoral dissertation (CU) — "The Morality of the Color Line" — is soon to be brought out in revised form by NCWC's Social Action Department.

Fr. Gilligan is one of three men, ordained at the Theological College in Washington (then it was simply "The Sulpician Seminary") back around 1923-24, who left Fall River at the invitation of Archbishop Dowling, and joined the Archdiocese of St. Paul. Of the other two, one is William O. Brady, Bishop of Sioux Falls—the other, James L. Connolly, who returned to Fall River as Coadjutor Bishop.

Can You Top This?

LAST year, St. Alphonsus' Parish in downtown Baltimore hung up a nationwide record for its contribution to the missions—$72,817. We publicized the total in The Priest and asked if anyone could step up with a better figure. No one did.

This year, Fr. Louis Mendelis, the Pastor of St. Alphonsus, gathered the staggering total of $80,785.15 for the missions—building up a total contribution of $205,457 in three years and bettering his last year's record by $7,968.15.

Once again, St. Alphonsus' leads the country!

Family Rosary Radio Program

FATHER PATRICK PEYTON, C. S. C., is now ready to launch his radio program for the promotion of family prayer under the title "The Family Theatre." The first broadcast will be on Thursday evening, February 13, starring Loretto Young, with music by Meredith Wilson.

Since the Mutual Broadcasting Company agreed to donate time for this program provided it would be the best on the air, there is every reason to believe that it will be worth listening to. Will you not, therefore, announce it from your pulpit and urge Catholics to listen in and have their non-Catholic friends listen in?

The President of Mutual, in offering the time, made the observation: "We cannot unite America in faith, but we might be able to unite it in prayer." Hence instead of a "Family Rosary" broadcast, it will be a "Family Prayer" broadcast.

Correspondence

O Rare Barry O'Toole

Editor:

Many people knew Barry O'Toole better than I. None admired him more. He was sent to Rome to the American College for the Cleveland Diocese over 35 years ago. I worked with him in China and met him in Italy and here in Ohio, and

Correspondence

I think it is a sad commentary on our estimate of a great man that the chief thing we remember is that he was an absent-minded professor. I think somebody less busy than I with a longer contact with him could make a very readable story out of his life. So that your readers may know a little more about him than the brief mention in connection with the recent communications, may I say that O'Toole was a man who lived not only in the ivory tower of his mind, but very much in a world of activity. He was a great athlete in his day—for the love of it not for the trophies nor for the personal distinction. He specialized in track. His interest in sports never died. I have seen him stand in the bitter cold of a Peking sandstorm watching his team play football. The spirit he communicated to that team made them second to none in North China and perhaps the equal of the best in the Far East.

Far from living only in his mind, he had at the Catholic University in Peking the terrific burden of managing a large university staff with all kinds of dispositions, oriental and occidental, to co-ordinate. We had at one time men born in 14 different countries on that staff. We had seculars and regulars, laymen and clerics, Christians and pagans, and the one thing that characterizes that place in my mind is the abundance of superiors we had. The Holy Father, of course, was far away, but the Apostolic Delegate was there, the Vicar Apostolic of Peking and his coadjutor, the Prior of the Benedictines, the President of the university, the Department of Education of the national government.

—JUST OUT—

Canon Law

By Archbishop Amleto Cicognani

Translated by Rev. Joseph M. O'Hara and Rt. Rev. Msgr. Francis Brenman

This, the most comprehensive introduction to Canon Law we have in English, is once more available.

In the first part Archbishop Cicognani discusses methods, the fundamental concepts of law in general and of Canon Law, and the sources of law. In the second he unfolds the romance of Canon Law, the history of its collection and of the science itself. The commentary on Book One rounds out the introduction. $5.00

History of Philosophy

Volume 1: Greece and Rome

By Frederick Copleston, S.J.

A new work designed to be a standard historical textbook for all Christian students of philosophy.

Father Copleston writes from the standpoint of the scholastic philosopher and his history so has the advantage of being a coherent and lucid account of what could in other hands have been a mere jumble of opinions. $4.00

Condemnation of St. Thomas at Oxford

By Daniel A. Callus, OP

Aquinas Papers No. 5

An explanation of a crucial point in the history of the relationship of philosophy and theology. Archbishop Pecham's Condemnation of the Thomistic doctrine of the Unity of Form. Father Callus discusses the whole controversy with all its implications. $.40

Saints for the Times

By Reverend Thomas J. McCarthy

A series of Catholic Hour Addresses on Matt Talbot, John Henry Newman, St. Augustine, St. Thomas Aquinas, and St. Thomas More by the editor of the Tidings. $.60

From your bookseller or the publisher

The Newman Bookshop

WESTMINSTER, MARYLAND

BOOKS...

by the late

RT. REV. P.M.H. WYNHOVEN, P. A.

Written for the busy Secular Clergy.

Very stimulating and practical.

LORD SAVE US—In 4 vols. Meditations for every day of the year. **$3.00**

SERMON SEEDS—Five minute homilies on Sunday Gospels. **Cloth 1.00**

THE OLD GOSPEL MODERNLY APPLIED—Sermonettes on the Gospel. Illustrated by incidents from the life of St. John Bosco. **Cloth 1.00 Paper .25**

I BELIEVE-I BATTLE—Short sermons, streamlined to modern times, based on the Sunday Epistles. **Cloth 1.00 Paper .25**

SERMON SUGGESTIONS FOR SPECIAL OCCASIONS — Three hundred eighty-eight pages. **Cloth 1.00**

THE SINCERE SEEKER—A book that every nibbling non-Catholic will read. **Cloth 1.00 Paper .50**

BARBAROUS BABIES—Most understandable and interesting child psychology. Excellent for young mothers and parent-teacher organizations. **Paper .50**

SACERDOTAL SALESMANSHIP — The material side of the sacred ministry. **Cloth 1.00**

WILD WISDOM **Cloth 1.00**

TIMELY ETERNALS **Cloth 1.00**

HOPE HAVEN PRESS

Marrero, La.

Besides these there was the Chancellor of the university and the Arch-Abbot of the Benedictines, and his own bishop back home. All these people had to be kept in mind when decisions were made.

He was as interested in setting up a printing press or digging an artesian well to get adequate water supply as he was in a long list of Greek derivatives in the class of etymology. He taught class himself while he was worrying about the finances. He entertained visitors from all over the world and he was a much sought guest in Peking.

The discipline of that school was of such calibre that the Protestant clergy in Peking would send their candidates for the ministry to the Catholic University rather than to Yen Ching university, which was in the same city, strictly because they knew that there would be good training under O'Toole.

The university grew within 5 years from 25 to 1100 students, generating all kinds of problems, easy to imagine.

The university bulletin, published periodically, was a storehouse of orientalia, welcomed far and wide upon its publication. Dr. O'Toole was the brain behind it.

It was a constant source of worry to him that the faith was so handicapped in the university. With a large percentage of pagan students we were unable to teach religion even to the Catholics under any pretext on the university grounds, but a resourceful man like O'Toole, thoroughly steeped in Chinese mentality, managed to get around that regulation.

I never knew him to be anything but cheerful and gay, and I never

heard him repeat a story. His humor was constant and always novel. His eyesight was so poor that we often thought he was blind. He would pass us without recognizing us close at hand—an affliction he bore with uncomplaining fortitude. The great joy he had in China was the constant companionship of Dom Adelbert Gresnigt, O.S.B., who designed and supervised the building of the university proper.

O'Toole founded the Catholic University and the day will come when his contribution to the success of the Church in China will have its proper measure.

I have merely attempted to pay my debt to a friend.

Sincerely yours,

W. O'Donnell, pastor,
Mount Carmel Church,
Cleveland 4, Ohio.

NOTE: Fr. O'Donnell's letter is most welcome as well as full of interest. There was no intent to injure the reputation of a great man. A rereading of our little item will remove any suspicion of that. After all it is not everyone who can be compared to Socrates. But certainly every student should enjoy the jus immemoriale of remembering his beloved teacher's human foibles.

The Editors.

Better Take the Pledge!

Editor:

WHEN I tried Fr. Gilmer's formula for moderate tippling, given in the current issue of your valuable little periodical, I ex-

+ –NOW– +

In Catholic Press Month —and every month

THE *Sign* MAGAZINE

Appreciates the Kind and Constant Support of its

Priest Subscribers

As A Timely Feature— THE SIGN'S new series:

"THE NEWS YOU GET"

Each month for a whole year, a critical appraisal of an outstanding secular newspaper or newsmagazine —the men and the ideas behind it.

This month: P M 'Journalism's Changeling'

Enter your subscription this month, or subscribe for a friend

$2 per year; 3 years for $5

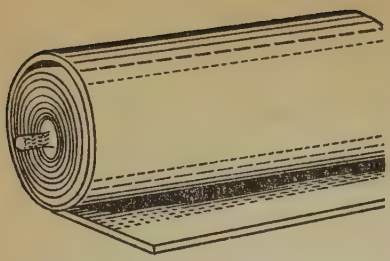
THE *Sign*

National Catholic Monthly

Published by the Passionist Fathers

Dept. P.
Union City
New Jersey

+ +



There's Nothing Quite Like Them!

. . . whether you're talking of bees or these superlatively fine, uniquely made

ROOT
ROLLED
CANDLES

And they both have something in common—always giving their best, and asking little in return. Because of the unique and exclusive Root method of sealing air in the process of manufacturing — these candles burn longer burn brighter and stand rigidly erect under the most sultry conditions. Yet—they cost no more!

You are invited to test these candles in your own church

The A. I. ROOT CO., Medina, Ohio
Workers in Beeswax Over 75 Years

perienced various strange phenomena.

First I took a mug of beer. That was one point. I washed this down with what my curate told me was a "Zombie." That made 2½ points, but I began to feel a curious floating sensation which made it difficult to keep score. By then the whole business of score-keeping began to seem silly, anyway. However, in the interest of inductive research, I next poured myself a hooker of Tokay.

That's all I remember.—Keep up the good work.

Faithfully yours,
J. J. McF., P.P.

Mixed Marriages

Editor:

WITH regards to this vexed question of mixed marriages, allow me to put in my two-bits worth. And that is all it will be worth! I am taking no stand but I would like to add a few items which I hope will prove of interest:

1) Close to one-third of the priests of my native diocese ordained within the last twenty years were children of mixed marriages;

2) One bishop in the United States was born of such a marriage. His non-Catholic father, if I am not mistaken, attended his consecration. He had the greater happiness of receiving the good man into the Church before his death. No doubt there have been other such cases in the past; but I am speaking only out of my own limited knowledge.

What is it that tips the balance,

and makes some mixed marriages thus highly successful and others arrant failures? Well, let's look into our own consciences for part of the answer. How do we deal with the non-Catholic party? So much depends on us. Then let's impress on the Catholic party the crying need of good example!

No mixed marriage need be a failure—or am I over optimistic? I have seen some that appeared rather hopeless at first turn out gloriously. The grace of God is a constant; human nature is the variable.

Filius patris acatholici.

Noted New York Capuchin

Editor:

TUESDAY morning, November 26 at 10 o'clock a Solemn Requeim Mass was offered for the repose of the soul of Fr. Kilian Hennrich, O.F.M.Cap. Ailing for many years Fr. Kilian had been confined to his room, where he continued to study and write. Though constantly under the monastery-physician's care, about two weeks ago he was obliged to go to St. Vincent's hospital, New York. One week later a paralytic stroke robbed him of his consciousness, which lasted till Saturday, November 23, when at 3:15 a.m. he died.

Fr. Kilian had been known chiefly for his youth-work and for his deep interest in the Third Order of St. Francis. His contacts were nation-wide and, to some extent, world-wide. Born at Leeunwarden, Holland, on November 9, 1880, he came to America as a young student, with the intention of becoming a priest in the Capu-

A Haven For Priests!

Ideal for Complete Rest and Relaxation

OPEN ALL YEAR

Unbelievably Low Rates

This mountain resort overlooking Chattanooga—fresh, healthful atmosphere; tranquil, scenic beauty; recreational opportunities; convenient chapel and accommodations, especially for private retreats; good foods; excellent physio-therapy department—just 30 minutes from the city.

Send for interesting illustrated folder—free!

Alexian Brothers Mountain Resort

Signal Mountain 4, Tennessee

chin-Franciscan Province of St. Joseph. He studied at Saint Lawrence College, Mount Calvary, Wisconsin, and began his Capuchin Novitiate at St. Bonaventure's Monastery, Detroit, Mich., on July 14, 1904. The seminary-studies were made at St. Francis Monastery in Milwaukee, where Fr. Kilian was ordained to the Priesthood on July 11, 1911.

His priestly career began in Milwaukee. In 1913 he was assigned to Sacred Heart Friary in Yonkers, N. Y., and shortly after the Superiors sent him to St. John's Church, 210 West 31st Street, New York. Here his interest in the Catholic Boys' Brigade began. In 1924 Fr. Kilian was transferred to Our Lady of Sorrow's Friary where his work in behalf of the Third Order of St. Francis reached greater proportions.

Boys' work was Fr. Kilian's particular field, to which he dedicated his time and talent. He studied youth's problems from every angle and was one of the most outstanding authorities on youth guidance in the country. A tireless writer, Fr. Kilian has left many works that have had nation-wide circulation. Among the chief works on youth are: "Boy Guidance," "Boysleader Primer," "Seraphic Youth," "Watchful Elders," "Play Guidance," "Youth Guidance," etc. His numerous articles have appeared in "The Homiletic and Pastorial Review," in the "Commonweal," in the "Ecclesiastical Review," in the "Catholic School Journal" and in the "Franciscan Herald and Forum."

Interested also in spreading Franciscan ideals, Fr. Kilian was for many years a zealous Director of Third Order Fraternities. He not only preached but also wrote on the timeliness of the Third Order of St. Francis among the laity. Outstanding among his tertiary writings are his "New Life," "Seraphic Youth's Companion," "Seraphic Youth," "The Better Life" and others. His last book was "Forming a Christian Mentality" which was published in 1945.

No doubt these many works will continue the apostolate of Fr. Kilian. He will be remembered for many years to come as a Capuchin Friar dedicated to the betterment of youth and to the promotion of the ideals on St. Francis in social life.

Fr. Marcellus Manzo, O.F.M.Cap.

Editor's note: Fr. Kilian was one of our esteemed contributors. We shall remember him at the altar.—R. I. P.

"An Un-American Marriage?"

Editor:

THE Lutheran Church seems to have the pre-nuptial contract on its mind. A few months ago an anonymous pencil-addressed envelope was sent to the pastor of this parish. It contained a leaflet entitled "An Un-American Marriage." The leaflet is distributed by the board of social missions of The United Lutheran Church in America. It is a reprint of an article by the Reverend Benjamin Lotz in The Christian Century of November 15, 1944.

The annoying part of the

In Tower Music
THERE IS NO SUBSTITUTE FOR
...Genuineness

Let the music that pours forth from your tower be the glorious, living music of true bells, placed in the tower—bells that create their triumphant harmonies without distortion, amplification, loud speaker horns or any other artificial means. The house of Deagan, world's largest carillon builders, has been serving churches for more than 65 years. Write for interesting particulars . . . J. C. Deagan, Inc., 377 Deagan Building, 1770 Berteau Ave., Chicago 13, Ill.

Non - Wrinkle Surplice

Small, Medium, Large Sizes
$10.50 each, 3 for $30.00

Also ideal for use when attending neighborhood services, such as Forty Hours, Funerals, etc.

Every Sacristy should have one or more of these serviceable Surplices.

The Church Mart

City Hall Square,
Milwaukee 2, Wis.

A National Institution
with Coast-to-Coast Service

CONCANNON
VINEYARD

Since 1883

Pure Altar Wines

Approved By
Most Rev. John J. Mitty, D.D.
Archbishop of San Francisco

Livermore, California

CHURCH PEWS
Sanctuary Furnishings
Carving

+

Write for Estimates

+

MANITOWOC
Church Furniture Co.
Dept. W
Waukesha, Wisconsin

Correspondence

pamphlet is its title! The idea of the article is that the pre-nuptial agreement is "undemocratic and un-American because it is essentially unfair." The leaflet implies that the pre-nuptial promises are an instrument of "force and coercion."

This accusation of The United Lutheran Church is more than a disagreement with the marriage policy of the Roman Catholic Church. It is also an indirect reflection on the loyalty of American Catholics to the democratic principles of the United States.

We can stand on our record. Our loyalty is history from the Revolutionary War till today. But is it fair, and is it American to distribute democracy-disturbing literature in the form of a religious leaflet such as this?

Respectfully yours in Christ,
John E. Wrigley
St. Jerome's Rectory
266 West Broad Street
Tamaqua, Pennsylvania

On Mixed Marriages

Editor:

THE Case for Mixed Marriages in your last issue contained a lot of food for thought. Since we cannot do away with such marriages, since our young folks will find their soul mates outside the fold no matter how much we talk against it, the only sensible thing to do is to convert the non-Catholic parties.

In regard to those priests who grow red in the face as soon as this subject comes up I fear that they enjoy their otium cum dignitate more than they enjoy the work of instructing such folks. Crede experto.

For example, let us take a young Methodist lady who has fallen in love with a Catholic. Her own folks warn her against such a set-up, perhaps her minister drops in to warn her against the insidious wiles of Rome, and so it is with fear and trepidation that she goes with the young man to beard the lion in his den. One often hears that such prospective converts meet with a very cold reception, in fact they are repelled, insulted. A sad mistake for an alter Christus to make. First impressions are hard to erase. Why not treat such people kindly, why not assure them that as soon as they are ready you will instruct them and make them members of the true Church.

One member of the cloth openly boasted in my presence that he never performed mixed marriages. All he did though was to palm off all such marriages on his patient assistant. What if the Apostles had followed such a line of reasoning? I fear they would have made little headway. What about our missionaries today if they only catered to a few Catholics instead of leading other sheep into the fold?

The writer of these lines announces in church two or three times a year that he will start a convert class at a stated time, and usually succeeds in getting a class of from four to eight adults. The classes are set for Tuesday and Friday evenings at seven-thirty and it is surprising how zealously they attend. It saves the priest a lot of time and helps to make the class more interesting. In general the results have been good; in fact, the Catholic partners as a rule are the ones who cause the most grief for, as the convert be-

COSTUMES
by EAVES
A Famous By-Line of the Theatre!

Costume rentals for complete productions or any part thereof, to schools and colleges everywhere. 100,000 costumes in stock —promptly available at very moderate rates. You name the production or general list of requirements — we send full information without obligation.

EAVES COSTUME COMPANY
Eaves Building
151 WEST 46th ST • NEW YORK 19, N.Y
Established 1870

For Repairing and Expert Re-plating of Sacred Vessels

including Chalices, Ciboria Patens, Monstrances, Lacquering of Candlesticks, etc.

Consult the
Martin Band Instrument Co.
Elkhart, Indiana

Attention Mr. L. B. Dolan

(This advertisement has ecclesiastical approval)

comes more devout and interested in religion, the Catholic party slides into a sort of lethargy, becomes a member of the Church dormant. After all, if a Catholic is really zealous, if he knows and values his religion he would not think of marrying a non-Catholic in the first place, or at least he would see to it that his life partner embraces the faith before marriage.

Another thing: Whenever I have a mixed marriage I first take the non-Catholic partner on a tour of the church. The confessional interests them most of all, with the censer a close second. After showing them all the vestments, chalices and other furnishings they become greatly interested and ask all sorts of questions. This often is the beginning of their entrance into the church. Just try it.

Yes, let us stop howling about the leakage in this country and get busy stopping the holes in the dyke with the plaster of sound doctrine. After all, we must be teachers of men, we gain nothing by groaning and lamenting, and therefore let us win souls for Christ. Some people only have to be asked, they appreciate it if the priest takes an interest in their spiritual welfare.

The following happened in the horse and buggy days but it is still valid. Old George S., a farmer, hitched up the horses every Sunday to take his family to the church some five miles distant. He was a Lutheran but he did not interfere with his wife and family. Now while they attended Mass the old man sat outside smoking his pipe in deep meditation. One morning the pastor happened to be rather late and as he dashed toward the church he espied George seated in his surrey. Upon asking the old gentleman why he did not go to church with his family he received this answer: "Nobody ever invited me." Sapienti sat.

F. S.

VATICAN CITY POSTAGE STAMPS

For The Collector: Complete Sets in Superb Mint Condition

1-14	E 1 & 2 First Issue	$2.95
19-34	E 3 & 4 Vatican Gardens	3.95
35-40	Rare provisionals	37 50
41-46	Juridical Congress	6.90
47-54	Catholic Press	4.35
55-60	Archeological Congress	2.95
61-67	Interregnum Issue	1.25
68-71	Coronation of the Pope	.60
72-76	Pope Pius XII	.60
77-79	Christ Compassion	.15
80-83	Silver Jubilee	.40
84-86	Second Compassion set	.15
87-90	Academy of Virtuosi	.65
91-98	E 5 & 6 New Varieties	.65
99-101	Third Compassion set	.15
102-09	E 7 & 8 Provisionals 1946	.55
110-21	E 9 & 10 Council of Trento	.45
J1-6	First Postage Dues	2 25
B1-4	Semi Postals	1.35
J7-12	Second Postage Dues	.15
C1-8	Vatican Air Mails	1.35
Q1-15	Parcel Posts	2.00

The complete collection at $68.50

EVERYTHING IN VATICAN CITY ON HAND IN MINT OR USED—BLOCKS PRO RATA

C. J. SARZIN

855 West End Ave., N. Y. C., 25, N. Y.

Marriage Notices

Editor:

I'D like to have my say about these notifications that are to be sent out in connection with marriages. The priest who performs the marriage is obliged to have a recent baptismal certificate, and to notify the pastor of the place where the baptism took place. This latter pastor, in turn must certify

that he has recorded the marriage in the baptismal record. Now for the fulfilment of these regulations:

Dear Father Who is to Assist at the Marriage: When you tell the people they must write for the baptismal certificate, PLEASE tell them to give all pertinent data; viz., correct name, names of parents and APPROXIMATE TIME OF BAPTISM. (I get very tired of looking through years of un-indexed records, when a very few words could save that unnecessary effort).

2. Tell them to enclose a STAMPED, SELF-ADDRESSED envelope or a dollar. (I'll send the record without either, but courtesy wears thin after a time).

3. If the baptism (or other sacrament) was received while the person was in military service, the FIRST place to write is

Military Ordinariate
462 Madison Ave.
New York 22, N. Y.

and again giving full particulars including serial number.

Now, Father, comes your part—the notification:

1. If you insist on using one of those many-paged commercially printed blanks, FILL IT IN YOURSELF, except for my signature—don't ask me to write the life history of the bride and groom.

2. INCLUDE A STAMPED SELF-ADDRESSED ENVELOPE. After all, you got the stole fee, or had the satisfaction of validating an attempted marriage and restoring a 'sheep to the fold.'

If you do not have too many marriages in a year, why not use a double postcard. (Note to commercial printers—this idea is not

CHAIRS

PROMPT SHIPMENT

From New York stock or factory Please specify requirements.

MANY STYLES

- Folding Chairs
- Tablet Armchairs

ADIRONDACK CHAIR CO.

1140 Broadway
New York 1, N.Y.
Dept. 16

Thinking of going to

IRELAND?

OR ANOTHER "HOMELAND" THAT CALLS?

As agents for ALL AIR and STEAMSHIP Lines, let us help you with your travel problem — whether for the Mission-field or personal visit.

ANNE EGAN TRAVEL SERVICE

317 PARK BLDG., PITTSBURGH 22, PA.

Member:
Amer. Society Travel Agents

Sermon Outlines
for a Full Year

By

The Most Rev. John F. Noll, D.D.

These outlines strive to emphasize the essential difference between the Catholic religion and all others, but in a matter which would not give offense. The full truth should not be withheld nor facts suppressed for the sake of a few non-Catholics who may occupy the pews; it is to be presumed that they want the truth when they come to the Catholic service.

Single copy 75c postpaid
5 or more, 70c each postpaid
25 or more, 50c each plus postage

OUR SUNDAY VISITOR
Huntington, Indiana

copyrighted). A sample is reproduced below:

Saint X' Church
Alibi, U.S.A.
Feb. 31, 1958

Reverend and dear Father,

Paphanutius O'Smith baptised in your church Feb. 30, 1957, was married today to Xanttippe Redskin. Please enter in your baptismal record and return card.

_____
(dispensation)

_____
(signed)
Reverend Pastor
Saint V' Church
Alibi, U.S.A.

_____
(date)
Reverend and dear Father,

Marriage number _____ has been recorded in the baptismal register of St. A's _____ Church.
(seal)

_____
(pastor)
Reverend Pastor
St. A's Church
Ubique, U.S.A.

It can be run off on the mimeograph, if you have many, or it can be done by the local printer.

The 'marriage number' is simply the number in your marriage record book and serves to conceal the names and date of marriage where that is desirable.

So, Father, if you will fill in everything except my signature and the parish seal, you will relieve me of much work, and fulfill the law exactly.

Thank you very much in advance,

Fraternally in Christ,

Sacerdos, Antiquus et Querulus

Good News!

Good News!

For Your Parishioners and You

When you announce that "The Family Digest is here!" your people will hurry to buy copies of this attractive, interesting Catholic monthly magazine. And the profit from its sale will be helpful for some parish project! Give THE FAMILY DIGEST a trial NOW!

One of your parish organizations can sell The Family Digest at the church door on the first Sunday of each month and make ten cents or more on each copy! You buy The Family Digest for as little as 7½c and sell it for 20c. The attractive cover, stimulating articles, and popular digest format make it appealing to your parishioners. And each copy is a missionary building family life! Prices in bundle lots are:

10 copies or less	**10c each**
11 to 25 copies	**9c each**
26 to 50 copies	**8½c each**
51 to 100 copies	**8c each**
100 or more copies	**7½c each**

The Family Digest is also available as a background (body) for your parish announcements, individualized as your own parish magazine. Information and prices given on request. Single subscriptions are at $2 per year, $5 for three years (Canada and foreign, $3.00 per year and $7.50 for three years).

THE FAMILY DIGEST, Huntington, Ind.

FOR LENT

IS YOUR BOOKRACK WELL STOCKED?

GLOOMY LENT: it is not all sorrow, but a source of real joy if you know how to make it so. Price 10c. $4.00 per 100.

LIFE OF JESUS: An inspiring and devotional book that will delight you. Paper bound, price 65c. $31.00 per 100.

THE WAY OF THE CROSS: This Scriptural edition is necessary for devotions, public and private. Price 10c. $4.00 per 100.

THREE HOURS' AGONY: For Good Friday. Send for a copy now and be ready. Price 25c. $10.00 per 100.

COMMUNION PRAYERS FOR EVERY DAY: Changes you will appreciate daily or weekly. Price 10c. $4.00 per 100.

LITTLE PRAYERS WITH PLENARY INDULGENCES: You need to have and use this practical prayer-pamphlet. Price 10c. $4.00 per 100.

WHEN YOU PRAY SAY "OUR FATHER:" Read this pamphlet and the Lord's Prayer will mean more to you. Price 15c. $7.00 per 100.

THE QUEEN OF SEVEN SWORDS: Msgr. Sheen's meditations will prove a real treat. Price 10c. $4.00 per 100.

THE SEVEN LAST WORDS: Dwell on these with the help of Msgr. Sheen! Price 10c. $4.00 per 100.

THAT BACKWARD COLLAR: What do you know of the "priest's side" of your religion. Read this now! Price 10c. $4.00 per 100.

WHAT THE MASS MEANS: Get a better understanding of this ceremony and attend Mass more successfully. Price 35c. $16.00 per 100.

THE HOLY HOUR: Stop looking around! Use this pamphlet and appreciate the services more. Price 15c. $7.50 per 100.

MYSTERIES OF THE ROSARY: Can you remember them? Do you meditate on each one properly? Get this pamphlet. Price 10c. $4.00 per 100.

THE SACRED HEART: WHY HONOR IT? Spend a few minutes of your time on this subject. Price 10c. $4.00 per 100.

A GUIDE FOR CONFESSION: Here is a practical, helpful pamphlet you will use for years! Price 10c. $4.00 per 100.

FATHER SMITH INSTRUCTS JACKSON: In question and answer form, here are many pointers on your religion that you have probably overlooked for a long time. Splendid for interested non-Catholics, too. Paper bound, price 75c. $37.00 per 100.

GOD'S WORLD OF TOMORROW: Get a glimpse of it through this pamphlet—now! Price 20c. $8.00 per 100.

OUR SUNDAY VISITOR, Inc.

HUNTINGTON, INDIANA